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Calvinist Contact

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Proposals before Synod of the Christian Reformed Church

by Louis Tamminga

Rev.Tamminga is pastor of the Willowdale CRC in Toronto and a delegate to this year's Synod.

It has been said that the spiritual quality of a church can be measured by the concern before its synods. There is probably some truth to that. If a synod busies itself with matters that add to the strength of the church's foundation and that help the members strike out into a world in distress, then such a synod truly serves the church.

Not every item before the coming synod is if that quality. Following is a brief summary of the overtures which classes and churches have sent to Synod of 1977, meeting at Calvin College from June 14-24. Besides these items there are proposals by board and standing committees. In a following article some attention may be given to those. Some of the actual overtures have only housekeeping value, others however, address themselves to the heart of the denomination's calling.

Classis Minnesota North notes that seminary training is becoming more demanding.. students now have to serve in churches as interns before they can become candidates for the ministry. The classis suggests that the salaries paid to these students while interning be paid fifty-fifty by the individual church and the denomination, since, after all, the denomination benefits from this sort of field training. A reasonable request, but it adds to the overall financial overhead of the denomination.

Classis Grand Rapids North asks Synod that revisions of the Church Order shall only be considered binding after they have been ratified by two-thirds of the individual classes of the denomination. In one of the grounds that Classis points out that many synodical decisions are made in an atmosphere of "group dynamics". An interesting point; probably true.

Classis Alberta overtures Synod to examine Dr.Allen Verhey in regard to his view of Scriptures, particularly with reference to his acceptance and interpretation of historical data. Since there now hovers over Dr. Verhey, who teaches at Hope College, Holland, Mich., a cloud of suspicion, it would seem good that he clarify his position before Synod. Classis Minnesota North makes similar proposals. So did about a dozen churches. But synod should pay due attention to procedural complications.

Classis Zeeland wants Synod to clarify its understanding of the phrase "fornication" (Greek: porneia) as found in the Marriage Guidelines Report which was presented to Synod of 1976. The 1976 reports suggests that prolonged desertion could also be considered "fornication", thus forming a ground for divorce.

Classis Zeeland also asks Synod to draft a popular and simple form of the 1972 report on the Nature and Extend of Biblical Authority. A good suggestion, since that report says important things about the Bible but its theological jargon has prevented the average member from reading it with profit.

Again, Classis Zeeland requests Synod to clarify several implications of that 1972 report on Biblical Authority. The request singles out several of them. Careful reading of the actual report seems to be less puzzling than Classis Zeeland implies. But the subject matter is important.

Another matter brought to Synod's attention concerns the office of Evangelist. Synod of 1976 never came to grips with a 1976 report which proposed ways towards instituting a distinct office of Evangelist. Classis

Continued on page 5

Christian schools in B.C. take major steps

by Rev.Henry Van Andel

All people who are involved in the cause of Christian education in British Columbia, parents, school boards, teachers, students, and many more in the various school communities, are experiencing exciting days. Two important events took place which are worth mentioning with great gratitude to the Lord.

Curriculum coordinator

First, the board of the Society of Christian Schools in B.C.(Distr.12 of the NUCS) recently appointed Mr. Harro Van Brummelen from Edmonton as curriculum coordinator of their schools. The decision to appoint a curriculum coordinator was almost unanimously taken by the general meeting of the society on Feb.18. At the end of March, Mr.Van Brummelen received and accepted the appointment. He will start his work, the Lord willing, on Sept.1.

The appointment of a curriculum coordinator for the Christian schools in B.C. is the result of more than 8 years of preparation, consideration, discussion and development. It was proposed and discussed for the first time in 1969 as the result of an extensive report on educational standards in our Christian schools. At that time the idea did not find sufficient support with the delegates of our various school boards. For the second time it was on the table of our district meeting in 1973 when in another report a job description for such a coordinator was given along with a budget. As a matter of fact at that time the idea to appoint such a coordinator was adopted in principle. It was only for financial reasons that this decision was not carried out.

However, during the last years the need for such a man was more and more felt. As the conviction grew that it was necessary to have an experienced man in this position the financial obstacles disappeared. In that way we are now able to present Mr. Van Brummelen as curriculum coordinator of our Christian schools in B.C.

It is not without reason that we present him through Calvinist Contact to all friends of Christian education in Canada. By doing this the Society of Christian schools in B.C. would like to contribute to a further development of a Christian curriculum for our Christian schools. We all realize that we have still a long way to go in order to have such a Christian curriculum in all disciplines. Every Christian teacher who understands his or her task is busy with this curriculum work in a small way when preparing lessons.

But often it is not easy to inject Christian thoughts and Christian values in the material of government-published textbooks. The whole set-up should be different as being scripturally directed. We need positive Christian textbooks. We are always thankful for the work done by the curriculum staff of the NUCS and also for what in this respect is offered by the Curriculum Development Centre in Toronto (they should cooperate together), but we realize that all this work is only a beginning.

Time and again it has been stressed by these curriculum centres that many more people should be involved in this task, that there should be teamwork in the various districts, that such local or regional work should not remain isolated, but that there should be a country-wide exchange of results and that finally contributions should be brought to central places. Although it is true that not every teacher is able for this work, on the other hand this gigantic task should not be left in the hands of a few.

Continued on page 5

Building a nation in Nigeria

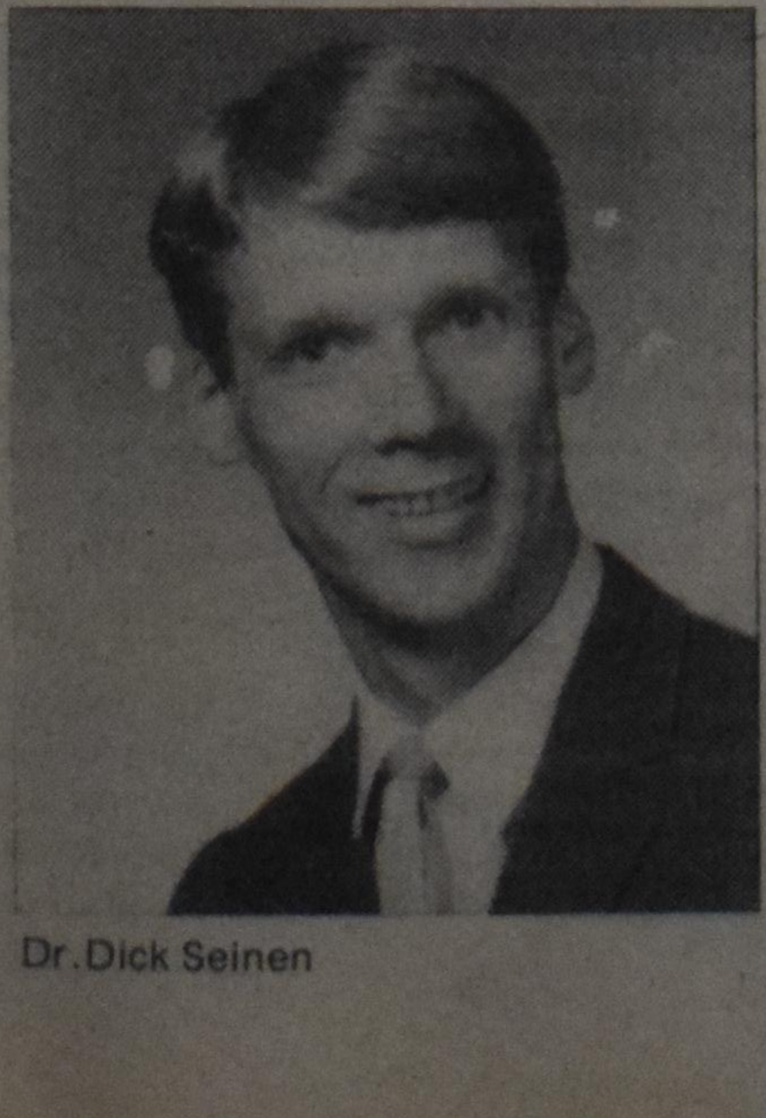
by Dick Seinen

The Seinens come from Terrace, B.C., and joined the Christian Reformed World Mission's ministry in Nigeria in 1971. They have been stationed at the Wukari Division Combined Secondary School, where Dick is a teacher.

O God of all creation
Grant this our one request
Help us to build a nation
Where no man is oppressed...

So begins the third stanza of the Nigerian national anthem. As teachers we are building a nation in a country where hundreds are present and hundreds are illiterate.

Wukari Division Combined Secondary School has been graduating students for the last six years, and now our first graduates are entering Nigerian society, having graduated from universities and technical schools. What impact is our school having in nation building?



Dr.Dick Seinen

In a nation of approximately 80 million, how can 72 graduates a year leave an impression. Of these only a small number go on to further schooling, because of the lack of openings in higher education. Many will become primary school teachers because of the great shortage in this area, others enter government service.

All are classified as being well educated, and respected in the Northern part of Nigeria. Only about five per cent of the young people in Wukari Division ever enter secondary school, mainly because there just is no room in the existing schools. Last year 1,500 took our entrance exam. Of those we took 72. The numbers of those who enter "Combined" are small. So was the leadership of the early church.

The first century church grew and through our graduates the Nigerian church will grow also. The power of the Spirit is no less today then it was in the books of Acts and so we continue to add chapters to that book.

We are finding that those of our students, who are the most dedicated are also those who get into the universities of the land. After gradua-

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Ministers' salaries

VIEWPOINT

Christian living

Dependancy upon liquor

There was a furor across Ontario recently over the serving of liquor at major sports events such as major league baseball. That uproar stemmed from the creation of a new baseball team, the Toronto Blue Jays, and the fact that the government disallowed the sale and consumption of liquor at the baseball games.

Sports enthusiasts maintain that Toronto will be the laughing stock of major league baseball because it is the only city which will be "dry", that is, without liquor.

That need for liquor at such sports outings is against provincial laws which forbid the consumption of liquor at any place other than a residence; that means a house, hotel, cottage or tent.

The great Blue Jays plight is a striking example of our dependancy on liquor ... not that we all are alcoholics, mind you. We are not going to speak out forbidding wine, beer and liquor. We are hopefully too mature for such action. It must be handled responsibly, just like smoking or watching TV or driving a car.

Liquor is attractive because it is a social norm. We often need to have liquor at a party to make it worthwhile. But then, just having it is not enough. It must be consumed by the gallon.

Dealing with liquor requires a sober mind, a mature mind. That is why dependence upon that stuff can be so sad.

The socially appealing aspects of liquor can especially make life difficult among young people and it is here where we should especially stress a strong sense of Christian maturity.

A few years ago, smoking was considered the "thing to do". If you smoked, you became socially accepted by your peers. That has thankfully died down. But in its stead came liquor, especially in those provinces where the age of majority was lowered to 18 years of age. Drinking became a popular social activity among young people and youth groups.

At the impressionable time of mid- to upper-teens, the peer group is so important.

Drinking is a problem, not only among adults, but also among young people. Visits to local pubs and bars become more frequent, first out of a desire to be recognized, then out of a need for a drink or two or three.

Liquor can fog the mind and can lead to unhealthy situations. It can ruin you physically and mentally and it can destroy family and friends around you. Now that is blatant disobedience to God's command to take care of your physical body and to worship Him in all things.

As soon as liquor has power over us, as soon as it demands that we drink more and more, it becomes difficult to escape its deadly clutch.

So how can we deal with it? How can we make liquor a God-glorifying piece of His creation? It seems almost impossible, doesn't it? Liquor? God-glorifying? And yet that is the question that we must ask ourselves.

A bottle of white wine with a meal indeed adds to the meal and we can be thankful for that. A glass of cold beer on a hot day certainly provides welcome relief after a day out in the field. Is it wrong to be thankful for that? I don't think so.

Use it in moderation. Paul tells Timothy: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." Parents, young people, be careful in your use of liquor. Make it a God-glorifying experience and remain sober ... in the Lord.

Keith Knight

BY KEITH KNIGHT

NEWS VIEWS

About MPs who switch

OTTAWA - Prime Minister Pierre Trudeau appears to have latched on to a relatively easy method of gaining additional MPs: he offers non-Liberals Cabinet positions.

The most publicized incident centred around Progressive Conservative MP Jack Horner, member for Crowfoot Riding around Pollockville, Alta. Apparently disgruntled with his Tory pary and Party leader Joe Clark, he decided to walk across the House of Commons to sit as a membet of the Liberal Party ... after being assured a Cabinet post of some sort.

In the last federal election Alberta voted in solely Tory MPs, clearly an anti-Trudeau and an anti-Liberal move. Since the Liberal party could not gain a foothold in the Prairie province, it decided to lure the Tory MP into the party ranks.

A second incident surfaced recently, one well-publicized in Manitoba. It involved Manitoba Premier Ed Schreyer, a New Democrat, who was also approached by Prime Minister Trudeau about a job offer in the field of energy.

The Premier said he would not join the federal (Liberal) government, "no matter how great the temptation." Mr.Schreyer said he will fill out his term of office if the New Democratic Party is returned to office in the Manitoba election expected in June.

It is an indication of a new strategy taken by Trudeau. His popularity is waning somewhat and he has difficulty winning seats. In an effort to strengthen his party, at least number-wise, he is attempting to recruit other MPs from either the Conservative or NDP ranks.

The move is causing some disharmony within the Liberal party, however. Horner was reportedly eyeing Otto Lang's transport minister job but Lang, another Prairie-itte from Saskatoon, Sask., is keeping Horner at arm's length.

These promises of Cabinet posts to non-Liberals can only hurt Liberal members, especially back-benchers who have yearned for a front seat for several years. This may result in dissatisfaction within the Liberal party and a possible defection... you guessed it, to the Tory side.

Will Trudeau, the party, or the people be any further ahead?

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BY DR.LOUIS PRAAMSMA

THE WORLD AROUND US

Religion in Russia

Last week I wrote something about Jimmy Carter, the baptist, who is not ashamed of professing his faith publicly.

It was a remarkable thing to read thereafter an article in the U.S. News & World Report (April 18, '77) starting with the words: "Will the persecution of Baptists in the Soviet Union become a factor in the war of nerves developing between the Kremlin and President Carter?"

The headline of that article ran: "Soviet crackdown on Baptists" and it contained a lot of data concerning the plight of this church of about 535,000 members in the Soviet Union and especially about the persecution of the"hardline" Baptists, called the Reformers, and numbering between 100,000 and 200,000 members of whom the most prominent leader, George Vins, is serving his second term of imprisonment.

From the Russian point of view it is quite understandable that the communists feel uneasy and are uncertain of themselves.

How is the religious situation in their country?

The official religion of the state is atheism; atheism is one of the foundation-corners of pure Marxism and Leninism. Atheism is a prerequisite to get any function, to occupy any position and it is common knowledge how in the 60 years of communist domination several waves of persecution have flooded Russia and countless christians have been killed.

But the remarkable fact is that religion, in different forms, has survived. In a former issue we quoted Solzhenitsyn about the living church in Russia and he referred mainly to the Greek Orthodox Church. Most interesting is what New York Times reporter Hedrick Smith wrote about religion in Russia in his excellent book "The Russians."

He quoted a long article written in Pravda in 1974 with complaints about a "notable increase" of religious interest among young men and women. Another Russian magazine "Science and Religion" stated the fact that in recent years as many as half of the newlyweds in some areas, including Moscow, were having church weddings and that more than half of the newborns were being baptized.

And then Smith continues: "One encounters manifestations of hidden interest in the Church or in religion in various little ways - an Intourist guide asking an American businessman for a Bible; a Russian priest confiding to a Western pastor that he has little time to counsel young people because he is so busy doing 1,000 baptisms a year:

"In 1973 Pravda Ukrainy reported that while one party official was lecturing on atheism, his children were being taken for baptism by his wife and mother-in-law. A writer told me that when Alla Tarasova, a leading actress of the Moscow Art Theatre, a party official there for 19 years and a deputy in the Supreme Soviet, died in 1972, she shocked party officials leaving a will requiring a religious burial, and her husband, a secret police official, fulfilled her wish." (pp.580,581)

In this situation the Russian leaders are very uneasy, almost jittery. They did not like the fact that last autumn, during the presidency of Gerald Ford, the U.S.Congress adopted a resolution calling for the release of Georgi Vins "and all other Christians and other religious believers" imprisoned in Russia. They do not like the fact that President Carter has criticized the Kremlin sharply for its violation of human rights, in conflict with the agreement of Helsinki.

This year a meeting will be held in Belgrade, the capital of Yugoslavia. In this meeting the Eastern and Western powers will confront each other about the way in which the agreement of Helsinki has been implemented, it may become a showdown between America and Russia about the human rights issue.

Canadian External Affairs Minister Don Jamieson has expressed his support for Carter. He said at a press conference: "As we come up to the Belgrade conference on the post-Helsinki assessment, and so on, it's inevitable that democratic countries like ours are going to have to start making noises about the failure, not only of the Soviet Union, but also of other East Block countries, to live up to their commitments at the Helsinki signing."

In the meantime the persecution of the Russian Baptists goes on. According to the article in the U.S. News & World Report "hundreds, perhaps thousands of Russian Baptists have been imprisoned in labor camps. At least seven have been slain or died under mysterious circumstances in the last two years.

Others have been tortured or beaten Some have been confined in insane asylums. Parents who persisted in teaching religion to their children have had those children taken away by the state." All these things happen to our fellow-christians in this period of "detente". We should persevere in praying for them.

LETTERS

Pipeline decision without debate?

Dear Sir:

Has the Canadian government committed this country to the construction on the Arctic natural gas pipeline? And is it possible that this momentous decision will become a part of history without a full parliamentary debate?

Incredible? It certainly seems incredible. But an increasing number of members of parliament fear that the cabinet, by a closed-door decision, will bypass parliament and commit Canada to a multi-billion dollar project, the costliest pipeline project in Canadian history.

Press reports out of Washington did nothing to allay these fears. Canadian officials in the American capital were quoted as expressing Mr.Trudeau's willingness to do all he could "to speed the decision".

On his return from his triumphant visit to Washington, the prime minister was questioned in the House of Commons. Responding to John Crosbie, the official opposition's energy critic, Mr. Trudeau stated: "We realize that the President will be under some pressure to make a decision perhaps as early as September. We indicated that we would do our utmost to have the Canadian government express its views within that narrow time frame of June to September."

Such a neighbourly spirit sounds commendable, but before applauding, Canadians should recognize what's involved if we act within that "time frame". That hasty response would deny parliament the opportunity to participate in a full-scale examination and debate.

Parliament should be given ample time to examine the voluminous, often conflicting, evidence presented to the Mackenzie Valley Pipeline Inquiry, headed by Mr.Justice Thomas Berger, and the National Energy Board during nearly two years of hearings.

Only after a careful assessment of this critical evidence can Parliament properly determine whether this mammoth project respects the legitimate rights of the Native peoples, safeguards the fragile environment of Canada's North, and contributes to a new national energy policy which expresses conserver rather than consumption values.

Mr.Berger is expected to present his Mackenzie Valley Pipeline Inquiry report to Cabinet in a few weeks.

The National Energy Board will probably not be able to report to Cabinet before July on whether a pipeline is actually needed and, if so, whether to recommend its construction.

By May 1, the U.S.Federal Power Commission is to recommend to the President the best route to bring Alaskan gas to American consumers.

The FPC staff favours the route through Canada's Mackenzie Valley. This is the route proposed by Canadian Arctic Gas, a U.S.-dominated consortium of energy companies, so that it can also piggy-back south whatever Canadian gas is available in the Mackenzie Delta.

So it's really all about Canadian approval, Canadian money, Canadian environmental damage, and Canadian oppression of native people so that a U.S.-dominated consortium can transport U.S. gas across Canada to serve U.S. interests.

With those deadlines looming, does anyone imagine that the government has any serious intention of having a full-scale public airing of views, followed by a parliamentary debate?

The steam-roller is in motion. Only a thunderous public outcry will force the government to permit full public discussion and parlimentary debate on this issue that affects generations to come. Such a parliamentary debate would help solve the growing concern that Parliament is in grave difficulty and enable it to become relevant again.

The situation became even worse on March 18, when the House of Commons adjourned two hours early - because it could find nothing to do! I find

Life in Camrose, Alta.

Dear Sir:

As the city of Camrose, Alberta, continues to expand, new needs arise in the community. These needs can become very exciting challenges.

Camrose is situated approximately 60 miles southeast of Edmonton. This city of 10,000 people lies in the heart of a rich agricultural area. Beef and dairy cattle herds, swine, poultry and grain farms prosper around Camrose. This area has much to offer in the field of recreation. There are good facilities for almost every type of summer and winter sport and for the outdoorsman there are many places closeby to hunt, fish and camp. If you like to enjoy family outings for a day, then it is easy to reach such places as the Alberta Game Farm or visit Edmonton's museums, concerts and attractions.

Camrose has a large business community which is expanding all the time. This summer a large mall will be opening with the major tenants being The Bay, Fields, and IGA grocery chain store, as well as opportunities for many other businesses to open there.

Along with several junior high and elementary schools there is the composite high school and also the Camrose Lutheran College which offers first and second year university courses. This college also has an extensive music program, including a summer workshop in music.

There are also two Bible Schools here, both of which are planning expansion in the near future. There is also expansion planned for the care of the mentally handicapped. There is a good supply of housing available here and many farms and acreages.

As Camrose has grown, there have naturally been several families from the Reformed Churches who have settled here. There are many churches in the community, however they do not satisfy completely the needs of Reformed people. So as a group of concerned people we are trying to do something to establish and strengthen the Reformed community here. This proves to be a very exciting and challenging work for all those involved.

Since most of us live at least an hour's drive from our home churches in Red Deer, Lacombe and Edmonton, we are able to make it to morning worship services, but that's about all. So for all spiritual enrichment and fellowship we meet together in each other's homes for Bible discussion and fellowship, every other Sunday evening. We also meet together for socials such as is fitting for the season. The groups consists of 7 families and 2 college students. Altogether we have 27 people. A steering committee has been formed to lead in the organization of activities and for promotion. Also they are contact points for anyone wishing to get in touch with us. The members are as follows:
President, Hubert De Boon, Meeting Creek, Alberta;
Vice-President, John Deys, R.R.#2, Camrose, Alberta;
Treasurer, Bert Wadman, 3808-63rd Street, Camrose;
Secretary, Beth Nederlof, 6218-42nd Avenue, Camrose.

As a group, we have close contact with the Christian Reformed churches. The classical home missions committee of classis Alberta North is currently investigating the potential of Camrose for church extension. We are very thankful for the keen interest shown in our endeavours by ministers and members of congregations who are aware of the opportunities and needs here. We are thankful, too, for the encouragement and prayerful support that we receive. Most of all we are thankful that God has brought us together as a family of brothers and sisters in the Lord and has placed this challenge before us, so that we may grow in the grace and knowledge of Jesus Christ our Saviour. We have truly experienced God's rich blessings on our work here and it is our hope and prayer that God will give this small beginning abundant growth so that we may reach out to this community as servants who share the Reformed faith.

If your holiday plans include traveling in Central Alberta, then we extend a hearty invitation to you to meet us here in Camrose. Perhaps you would like more information regarding your special interests, then we welcome your inquiries and offer our assistance in any way possible.

Bert Wadman,
Camrose, Alta.

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Social problems and communism

Dear Sir:

May I also voice my opinion about Rev.J.Mulder's Alarm about the World Day of Prayer (March 4)?

Having had some personal experience (to a small extend yet) how clever communism works, I am sure this was only another slick piece of communist propaganda. Indeed, very clever.

A Communist Party, which is a working class party whose program is based on Marxist principles. And in this Marxism the evils of this world are consistently attributed to the capitalistic system.

Capitalism does have its problems. But this must not distract Christians from the need to proclaim forgiveness from personal sin. To this need Marxism does not speak.

I have the impression that a social gospel which concerns itself only with social problems is a gospel the communist does not fear. As a matter of fact we might well become so involved with social problems that we become willing instruments in the hands of communism.

A true Christian does not close his eyes or his heart to these issues but at all times we must proclaim Jesus Christ and Him crucified.

A gospel that only presents the social problems of this world, is indeed a disgrace to the Name of Christ, which Name is at stake.

So let us wake up and with the help of the Holy Spirit ask at all times what place has been accorded to Jesus Christ. Let us be aware of slick pieces of communist propaganda and very real.

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CHURCH NEWS

Christian Reformed

Called

- to Dunnvuille,Ont. Rev. Dick Los of Peterborough,Ont.
- to Georgetown, Ont., Rev. Hilbert Vander Plaat of Grimsby, Ont.

Accepted

- to Barrie, Ont., Rev.Harry Bierman of Ingersoll, Ont.
- to Genevan Theological Seminary, Phillipines (Whitby,Ont calling church), als lecturer, Rev.Johan Tangelder of Wellandport, Ont.

Declined

- to Strathroy (Westmount), Ont., Rev.Dick Los of Peterborough, Ont.
- to Listowel, Ont., Rev.Guy Corvers of Bowmanville, Ont.
- to Houston, B.C., Rev. John Kerssies of Owen Sound, Ont.

Canadian Reformed

Called

- to Burlington, Ont., Rev.J. Visscher of Coaldale, Alta.

Accepted

- to American Reformed Church of Grand Rapids,Mich. Rev.Peter Kingma of Smithville, Ont.

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Drayton Tulip Festival

May 28, 1977

1 p.m. till midnight

Featuring our very own

KLOMPENDANSERS

and many other dance groups

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Dutch and Canadian,
on the grounds.

Visitors in costume half price.

De Hollandse Vrouwenvereniging
Lydia i te Strathroy, Ont.

hoopt 13 mei haar 25-jarig bestaan te herdenken. We nodigen alle oud-leden uit om dit met ons te vieren. We hopen 's middags om 3 uur met thee te beginnen en later te lunchen. De mannen worden uitgenodigd voor een gezellige avond, die begint om 8 uur. Het wordt gehouden in de

East Chr.Ref.Church te Strathroy

Biblical Basis
for a Christian Philosophy

You are invited to attend a two-week summer course which will show how basic teachings of the Bible serve as the foundation for a Christian world and life view, and philosophy of life.

When: July 18-29, 1977

Where: Institute for Christian Studies, Toronto

Who: Dr.A.Wolters, Senior Member in Philosophy at the Institute

Why: To serve college and university students and others who work with young people such as teachers, pastors, elders or campus workers, who wish to deepen their understanding of important biblical concepts and make these a basis for a Christian philosophy of life that embraces all of reality.

COURSE FEE is $80, ($40 for full-time students). For more information and a registration form write: AACS, 229 College Street, Toronto, Ont.

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arrival in the recording world with the album

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FROM COAST TO COAST

ALBERTA

Brooks - CKBR ..... 9:00 a.m. 1340
Edmonton - CHQT .. 8:30 a.m. 1110
Edson - CJYR ..... 10:00 a.m. 970
Ft.McMurray-CJOK 9:00 a.m. 1230
Peace River - CKYL . 7:00 p.m. 610
Taber - CKTA ...... 9:30 a.m. 1570

BRITISH COLUMBIA

Abbotsford - CFVR 11:30 a.m. 1240
Burns Lake - CFLD .. 9:15 a.m. 1400
Duncan - CKAY .... 7:30 p.m. 1500
Langley - CJJC .... 10:05 p.m. 850
Osoyoos - CKOO .... 8:30 a.m. 1240
Penticton - CKOK ... 8:30 a.m. 800
Smithers - CFBV .... 9:15 a.m. 1230
Summerland - CKSP 8:30 a.m. 1450
Vancouver - CJVB .. 9:00 a.m. 1470
Vernon - CJIB ..... 10:00 a.m. 940

MANITOBA

Altona - CFAM ..... 9:30 a.m. 950
Boissevain - CJRB .. 9:30 a.m. 1220
Steinbach - CHSM .. 9:30 a.m. 1250
Winnipeg - CKJS ... 9:15 a.m. 810

SASKATCHEWAN

Estevan - CJSL(Mon.) 9:30 pm 1280
Regina - CKRM .... 10:30 a.m. 980
Saskatoon - CFQC(Sat)9:30 pm 600
Weyburn - CFSL(Mon)9:30 pm 1190

NEW BRUNSWICK

Fredericton - CFNB 10:30 a.m. 550
Newcastle - CFAN .. 9:30 a.m. 790

ONTARIO

Brantford - CKPC . 10:00 p.m. 1380
Cornwall - CJSS .... 8:00 a.m. 1220
Ft.Frances - CFOB . 10:30 a.m. 800
Hamilton - CKOC ... 7:00 a.m. 1150
Kapuskasing - CKAP 9:30 a.m. 580
Kingston - CKLC ... 8:30 a.m. 1380
Ottawa - CFGO ..... 8:30 a.m. 1440
Owen Sound - CFOS. 1:30 p.m. 560
Pembroke-CHOV(Sat)7:00 pm. 1350
Sarnia - CHOK ..... 8:30 a.m. 1070
St.Catharines-CHSC 8:30 a.m. 1220
St.Thomas - CHLO .. 4:30 p.m. 1570
Stratford - CJCS .... 1:00 p.m. 1240
Thunder Bay - CFPA 9:30 a.m. 1230
Toronto - CHIN-FM . 8:00 a.m. 101
Toronto - CKFH .... 9:30 a.m. 1430

NOVA SCOTIA

Digby - CKDY ..... 5:00 p.m. 1420
Kentville - CKEN ... 5:00 p.m. 1490
Middleton - CKAD .. 5:00 p.m. 1350
Nw.Glasgow-CHEC . 7:30 a.m. 1320
Sydney - CJCB .... 10:15 a.m. 1270
Windsor - CFAB .... 5:00 p.m. 1450

QUEBEC

Montreal - CFCF ... 9:30 p.m. 600

FRENCH

BACK TO GOD HOUR PROGRAM IN CANADA PERSPECTIVES REFORMEES

ONTARIO

CFML - Cornwall ... 9:30 a.m. 1170
CFCL - Timmins .... 9:30 a.m. 620

QUEBEC

CHRS - Montreal ... 8:00 a.m. 1090
CKLM - Montreal .. 9:15 a.m. 1570
CKCV - Quebec City 7:15 a.m. 1280
CHLN - Three Rivers 7:45 a.m. 550

THE BACK TO GOD HOUR
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Calendar of EVENTS

April 29 Marriage Enrichment Conference at Aurora Conference Centre, Aurora, Ont. April 29-31, sponsored by Salem Chr.Health Association.

April 30 Tenth annual meeting of Women's Action for the AACS, Brampton (Second) CRC, Steeles Street and Mc.Laughlin.

April 30 Fryske Joun, Jarvis Distr.Chr.School, Jarvis, Ont.,7:30 p.m.

April 30 Comedy play by Acton Drama Club, "Look Who's Here", at Georgetown Distr.Christian School, 7:30 p.m.

May 7 Andre Knevel organ concert, St.Thomas Anglican Church, Ontario St., St.Catharines, 8:15 p.m.

May 14 25th Anniversary choral concert by New Life choir of St.Catharines, Maranatha CRC, 301 Scott st.,St.Catharines, 8:00 p.m.

May 15 Annual spring concert, St.Thomas and District male choir Crescendo, First United Church, St.Thomas, Ont. 8:15 p.m.

June 1 Hollandse dag in Jarvis CRC, 10 a.m.

May 25 Ecumenical Study Commission on Public Education conference on "new developments in religious education and their implications for Ontario classrooms", Trinity College, University of Toronto, May 25-27.

Sept.10 Annual Youth Evangelism Services (YES) conference, Brantford, Ont. CRC.

NEXT ISSUE OF CC

DATED	MAILED	AD DEADLINE
Mei 6	May 4	May 2
Mei 13	May 11	May 9

Christian schools in B.C. take major steps

Continued from page 1

There must be cooperation and coordination. In my dictionary the word "coordinate" is interpreted as "to combine in harmonious relation". This is exactly our calling. We have to combine in a harmonious relation Christian curriculum work done personally and by teams, done in Grand Rapids or in Toronto or wherever experts do it. There should be a nation-wide coordination in this respect. Therefore once more we are thankful that we have found Mr. Van Brummelen to take up his task for our schools in B.C. He is known in our Canadian Christian school movement as a man who has gathered much experience in curriculum work. In that respect he has a fine record in Edmonton. We hope and pray that he may be an instrument in the Lord's hand first of all for our B.C.Christian schools, but also in the framework of what I just mentioned in a much wider circle.

Government Support.

There is, however, a second reason for joy in the circle of our Christian schools in B.C. On March 30 the minister of education in B.C., Dr.Patrick L. McGeer introduced an *Independent School Support Act* as Bill 33 in the legislature in Victoria.

The bill was introduced on the day prior to the convention of the Federation of Independent School Associations which was held March 31 and April 1. There are in this proposed Act several things which still need to be discussed. On some items more clarification is desirable. The bill has still to go through a second and third reading in the Legislature. In the bill itself no amount or percentage of support is mentioned. All this means that there are still various open questions. Nevertheless the introduction of this bill is an event which has been warmly applauded and welcomed with great gratitude to our Lord God. To begin with, here is an official recognition of independent schools in B.C. which did not exist thus far. Moreover, this recognition includes financial support which in some way (the bill proposes three different levels of support) will be acceptable for all our Christian schools. We see this as a hearing of our prayers.

The saying is: pray and work! Therefore we may also mention that the introduction of this bill is the result of hard work during more than 10 years. In 1965 the Federation of Independent School Associations in B.C. was established. At that time government support for our schools was a far remoted ideal. But the FISA did a tremendous job of defending and promoting the rights of parents to send their children to schools of their own conviction without the penalty of double payments. (tax and tuition fees)

Together with Dr.J. Waller who was the president of the FISA for many years it was particularly Gerry Ensing, a former principal of the Vancouver Christian school, who as executive director was the driving force of this movement. We do not boast 'n human work, but it was a thrilling moment when the whole convention joined Mr. Ensing when he expressed his joy praising the Lord.

LETTERS

Pipeline decision without debate?

Continued from page 3

this situation distressing, especially since the Prime Minister and his Cabinet colleagues have repeatedly refused to make an official commitment that the government will submit both the Berger Inquiry and the National Energy Board report to Parliament before the Cabinet makes a decision with regard to the proposed pipeline.

I am convinced that northern resource development, the rights and claims of the native peoples, the need for a new national energy policy, and related social, economic, and political problems are sufficiently "real" and "urgent" to be part of the "national reassessment of our values, our economic institutions, and the way they serve society" which he rightly called for in the same speech.

Canadians should send letters and telegrams now to their members of parliament, the Prime minister, the minister of energy (The Hon. Alastair Gillespie), and the Minister of Indian Affairs and Northern Development (The Hon. Warren Allmand). They should call for a full airing and a just consideration of the issues, followed by a parliamentary debate and decision.

The Committee for Justice and Liberty Foundation (CJL) will be happy to provide background information on this question. Let's have 'participatory democracy' in action as Canadians prepare for one of the major decisions in our history!

Gerald Vandezande
CJL Committee
Toror'o

Proposals before the Synod of the Christian Reformed Church

Continued from page 1

Chicago North proposes to reconsider the 1976 report. That should indeed be done. Synod of 1976 was side-tracked by a variety of possibilities and finally rejected them all, accepting none. Classis Hamilton proposes that a committee be appointed to ask the churches for reactions in this matter.

Classis Northcentral Iowa suggests that the denomination officially recognize a Tentmaker Ministry. This is an interesting proposal. It would open the door to a ministry by people who make their own living (as Paul did at times by making tents). Such a ministry might well add to the biblical flexibility of the concept ministry.

The same classis also asks for a better administrative cooperation between the Reformed Church of America and our denomination as far as outreach and ministry to wandering members is concerned. Laudible, but don't the boards for Home Missions have the authority to effect a better cooperation?

What seems to me to be a rather significant overture before Synod is a proposal by the Alpine Ave.Church which initially is placed before its Classis (Grand Rapids North) which rejected it. The overture deals with the matter of International Poverty. The Alpine Avenue Church requests that the Chr.Reformed World Relief Committee appoint a person whose permanent function it will be to study causes of world hunger and solutions for it. Such a person would live in Washington and familiarize himself with the power structures that effect world hunger and with legislation which has bearing on it. And he would also make suggestions as to what Christians could do to alliviate hunger. The overture is backed by a brief but thorough study of needs and possibilities; also presented is a review of biblical givens. It could be argued that all this is not the task of the instituted church, but rather of the wider Kingdom community. Nevertheless, here a proposal is made to open windows upon the world. Synod cannot avoid having a good look through those windows.

Classis Columbia comes with a novel proposal regarding lodge membership. You cannot be a church member and also a lodge member, our synods decided long ago. Columbia suggests: let a lodge member give up his "religious" activities in the lodge, so that he/she can join our church, and let the church be a bit more patient with respect to ending "non-religious" activities in the lodge. Such activities should be ended in the way of patient counseling by the church. Synod will probably say "no", if not for reasons of principle, than for practical reason

Classis Hackensack also places an important overture before Synod. It proposed the formation of a Committee on Social Justice. This committee is to concern itself with seeking justice for the oppressed and disadvantaged. The classis gives good reasons, also biblical ones. Again, here is a proposal which would lead the church into political activity, and Synod will probably be cautious here. But the fact remains that the plight of the oppressed is ours.

Classis Hackensack also comes with proposals regarding the Marriage Guidelines Report (Synod of 1976). The Bethel Chr.Ref.Church of Paterson adds further proposals of its own. There is a lot of material in these proposals, too detailed to summarize here with and degree of clarity. Synod will have to deal with several proposals relating to marriage and Calvinist Contact will undoubtedly report on this matter separately.

Classis Cadillac also chafes under the decision of last year's Synod not to do anything about the office of evangelist. It now requests that a properly licensed layworker in evangelism be permitted to administer the sacraments.

Finally, there is Classis British Columbia which puts in a plug for our retired ministers: let pension benefits rise in keeping with the cost of living. Classis reports that the emeriti had an 11.5 per cent increase in total over the last six years. (The increase of the active ministers was 69.2 per cent over those six years!)

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Building a nation in Nigeria

Continued from page 1

tion from university our former students find themselves in powerful positions, where they can practice their Christianity. We have many of God's people in high positions, but the temptations of bribery are great and these men and women need our prayers.

All of our students take five years of Bible study. The Muslims do not have to take Bible but all of them but one, have so far taken the course. It is taken because it is not that difficult a course, and about 80 per cent pass the final external exam. When they have completed "Combined" they have a good factual knowledge of the Bible. This makes them potential nation and church builders.

We are not just building a worldly nation, but a nation whose head of state is the Lord. In our New Testament study of Luke and Acts it is great to be able to underscore that not only is Nigerian citizenship important, but that we are citizens of a nation that knows no boundaries, which of course is further found to be true by our delving into the Pentateuch and the historical books of the Old Testament. That clearly shows God's sovereignty over peoples and empires, by using and choosing who he wills, with no regard for frontiers.

Last term we were the only missionaries on the staff at WDCSS. All the staff members are Christians and for this we praise God. It could be different since the government can place teachers in the school without questioning his way of life. We have established a tradition at "Combined" begun by the church, government, and mission that will not continue since the government has taken over the school.

Bible will continue to be taught in our school as it has been from the beginning. Through God's grace many will continue to make their stand for Christ. Last year we had 30 baptisms and 20 students confessed their faith. That is 14 per cent of our student body. Proof positive that we are building a nation.

What an opportunity we have, not only teaching the Word to those who have never heard, but to show to all of them how it fits into building a nation. Bible and church is synonymous, but so is Bible and Nigeria. This is more difficult to correlate. With the Spirit leading us there and you here, we can do it in the power of the risen Christ. Building a nation where no man is oppressed, because they are free.

Gather on campus

GRAND RAPIDS, MICH.(RES) - Five denominations, all members of the North American Presbyterian and Reformed Council (NAPARC), are scheduled to hold their major assemblies concurrently on Calvin College's modern Knollcrest campus in June, 1978.

The Christian Reformed Church, the Presbyterian Church in America, the Orthodox Presbyterian Church and the Reformed Presbyterian Church in North America had all earlier indicated their acceptance of the invitation while the Reformed Presbyterian Church, Evangelical Synod is expected to approve that move at its synod in late May.

by Rev. Ralph Heynen

Pastoral Counselling

Health or Wholeness

Living in Florida for the winter months, we come in contact with a number of older people. They spend the winter in this balmy air along the Atlantic sea coast. When you meet with these people, a very common subject of conversation is the state of their health. "How are you?" is hardly considered to be a greeting but it's a question and one that can produce a long and involved answer. People talk about their arthritis, their blood pressure, they'll tell about the latest remedy for coughs and colds, or the favorite doctors that are in the community, clinics that are there for certain specific ailments. It leads to a lot of discussion.

In fact, we've been in the company of people when it was practically impossible to shift them from the matter of diet, health foods, health care and all of these things. People seem to be overly absorbed in this whole matter of being healthy. Health of body is a precious possession. We have only to become sick for a while to really appreciate what it means to have this marvelous gift of God. Good health brings us joy and satisfaction in life. It give us the ability to do constructive work.

There are certain rules that we are to follow if we want to be healthy people. We often take chances with our health. There are so many warnings that are given us about certain kinds of food, about smoking, about keeping irregular hours, and all the other little things that contribute to breaking down a person's health. We know also that there are many people suffering from all kinds of physical conditions that cause pain and distress and that incapacitate them. The staggering price that is paid for medical and hospital care is an indication of the search for good and effective health, but also for what we will do to overcome our illnesses.

I do not believe, however, that we ought to be overly concerned about our health. Older people are often much too concerned about their bodily processes; they'll tell how poorly they slept that night, they talk about the pains and the aches that they have, and I suppose when we have less work to do we have more time to sit around and to think about ourselves and about the state of our health. If you are constantly feeling your pulse, taking your temperature, checking the state of your digestion, or wondering whether you have a headache or not, you're centering too much on your health.

In several shopping malls in this area there are places where you can have your blood pressure taken. At one place, I notice, it costs you $1.25 and the blood pressure is taken by a so-called professional nurse. At another place you can have it done for $1.00, and I saw another place where you could do it yourself for $.50; one of these electronic gadgets that you strap yourself in and it will tell you exactly what your bloodpressure is. I must confess that I've been tempted to sit down in one of these things to find out what my bloodpressure was at that particular time, but fortunately I've been able to avoid that.

I don't believe that it's a good thing to go around constantly testing your bloodpressure to see whether it's too high or too low or whether it's just right. It seems to me that such people are centring too much on health. It's true that many of the ads on TV centre on the same subject. If you eat too much, drink too much, if you're tense or can't sleep, there are always little pills that you can take and, of course, the products of one company are so much better than others. I'm sure if someone 100 years from now looks back on our generation and sees all the ads they had on TV, they're going to say, "Now, those people were really pre-occupied about their health," maybe they'll even go so far as to say, "They were a bit neurotic about it all," because this is a typical neurotic thing.

A man who ignores his health is a fool but a man who pampers himself is equally foolish. He's not living up to his capacity for constructive activity. He's the one who is constantly holding back and saying, "I can't do this or I can't do that," and as a result, he's living half a life. The balance must lie somewhere between the two. Paul was well aware of the weaknesses of his body, but he was able to forget about his physical complaints in the light of the sufficient grace of God. He tells Timothy to take some bodily exercise, although he says, "Bodily exercise profiteth but little, Godliness is far more profitable."

There is another thought that is in line with all of this and I think this lays a balance that we ought to have in our life. When Jesus met the man at Bethesda, He asked him the question, "Do you want to be made whole?" To the women that touched the hem of his garment, He said, "Be whole of thy plague." In fact, he used this statement rather often. I know this is the old English word for health, but it is a beautiful thought to be made whole again. "Wholeness" has a little different meaning to it than just the health of the body.

One of the basic needs of man is to have his personality found in an organic whole, an organic unity. There must be a relationship between the inner and outer self. The human nature must be so organized and integrated that his conscience, his feelings, his thoughts, his desires, his outward behavior, his hopes and dreams are all in balance and harmony. True mental health requires a sense of wholeness. The breakdown in the emotional and mental lives of people is often the result of this lack of inner unity. People haven't integrated themselves properly. They set up conflicts and so man is at war with himself, he is in conflict with himself. His inner desires are in conflict with his spiritual qualities or he finds that his inner life is in conflict with his behavior and so there is turmoil within, there is a lack of harmony, a lack of wholeness.

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Schools, knowledge and Christian education

by Tom Malcolm

He is executive secretary, Curriculum Development Centre.

Knowledge - it's the first concern of every educator. Regardless of perspective, every teacher, principal, and philosopher of education agrees that knowledge is central to the purpose of the school. School transmit, teachers foster and pupils acquire knowledge. The contest today is over what kind of knowledge schools should help children to develop.

DOFASCO :the Dominion Foundaries and Steel Company) is currently running a series of radio commercials in southern Ontario with the theme, "At DOFASCO, our product is steel, our strength is people." It is an advertising campaign designed to make an impression: modern steel making technology wears a human face.

One of the early ads in this series featured the comments of a new employee, a tradesman who is obviously a new immigrant. This particular ad was to let listeners know that people at Dofasco go out of their way to teach newcomers the skills they need to do their highly specialized jobs. Of this helpful co-workers the new employee said, "Just by watching them you can gain so much knowledge."

Few radio listeners gave a second thought to this equation of knowledge with 'skills'. Especially now, as unemployment grows (and begins to invade the ranks of the skilled blue collar and the white collar worker), parents are pressuring the schools to teach skills. They worry as they see high school graduates bounce from one dead-end job to the other or wind up on the welfare rolls. And they are convinced that adequate skill training would provide the knowledge that graduates need to compete in the job market. Many people are shocked when they press local education officials on the "declining quality of education" and hear them say that schools are not intended to train students for jobs.

The reigns of public education have, for the past fifteen to twenty years, been in the hands of the so-called "progressives". Progressives share a vision of life which assumes that material prosperity for all is just around the corner. Mankind now has at his command the means of production to provide a comfortable level of goods and services for everyone. With the "problem of production" solved, the educator can turn his attention to other matters';

1. Technology is about to replace painful human labour as the primary means of producing goods. For the first time in history, large segments of the population will not need to work. Education for a society of leisure is the new "priority one."

2. Those who want to work will find a growing need for people to manage the technological means of production. Schools should concentrate on fostering, not skills, but the values and attitudes that managerial positions require. And so schools in affluent neighborhoods. from which most management trainess will come, are busy instilling in pupils the cardinal virtues of individualism, self-interest, success, mobility, ingenuity, pride and respect for regulations and procedures.

3. The appearance of a growing sector of unskilled, boring, dead-end, "dirty"jobs with lowpay, high turn-over, and no fringe benefits or chance for advancement is just a transition phase. Technology has its hands firmly on the work previously done by human labour, but still needs human fingers to clean up details. Until technology can take over completely, society will continue to need a "secondary labour force" to do the crummy jobs. So schools in poor neighborhoods concentrate on giving pupils a positive "appreciation of the role of the machine, and a reasonable feeling of self confidence in the face of technology", that is they prepare poor kids for dead-end work.

4. All children must be given a positive appreciation of our dependence, for the good life, on science and technology. The affluent socioety is just around the corner. We cannot afford the risk of failing to instill proper attitudes.

5. Children must learn to trust that technology will give time

6. Children must learn to trust that technology will, given time, solve the problems of mankind. Ecological damage, resource depletion, poverty, famine, racism, war, disease, inadequate social services, regional disparities, alcoholism, drug addiction, suicide, and the breakdown of marriage, family and interpersonal relations are all problems to be solved by the application of more technique. And since institutions command the technology and expertise to deal with these problems, children must learn to trust them. Personal responsibility must be minimized

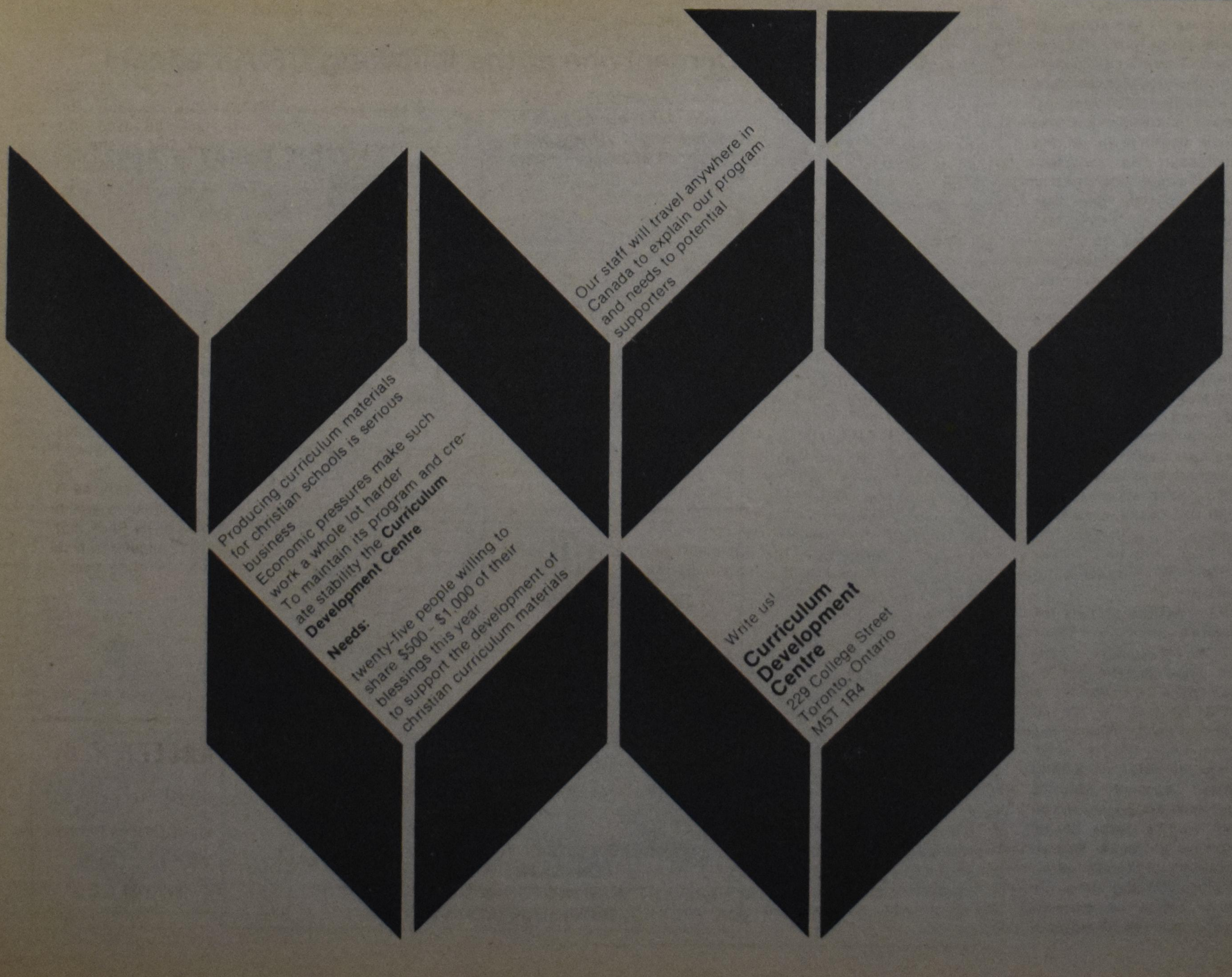
In all of this, schools are shaping the outlook of the pupils. Education prepares students to live in a world and participate in a way of life that is envisioned by the educators.

World and life view

Debate over what schools ought to do - should they teach skills? - will go on. In fact, schools will continue to do what they have always done: educate pupils in a vision and way of life. We may find the vision of life that students are forming distorted and its consequences horrifying, but we cannot fault the school for shaping a world and life view. This is the calling to educate; and, whether obediently ,or disobediently, this is what schools do.

Christian schools ought to begin, in their task of fostering world and life view knowledge with the Biblical revelation: All of life is summarized

Continued on page 7



Belleville group visits denominational facilities

They came, 40 in all, to Calvin College in Grand Rapids, Michigan. Including the time spent on campus, the group took 4 days to find out what makes Calvin and other agencies of the Christian Reformed Church tick.

All in the group were adults from Belleville, Ontario. Rev. H Katerburg, pastor of the church, thought it was essential that his people know about the agencies they support.

Dr.Peter Vande Guchte, vice president for student personnel services, made many of the arrangements for guides, meals, class visitations and tours. In addition to visiting the denominational building, Pine Rest Hospital, the Reformed Bible College, and other agencies,there were highlights on campus. The group had dinner one evening with Dr.and Mrs. Anthony Diekema. He is president of Calvin College.

Two members of the group have students in attendance at Calvin now and one student on the trip decided to come to Calvin this fall. Before the people left for home we inquired about the reaction of the group. All indicated a very hearty reception, were impressed with the work being done, and were more than satisfied with the stewardship of funds to which they contributed.

This summer Calvin will be able to accomodate many groups for several days of visitation in the area. The cost is nominal

Christian education

Continued from page 7

in the calling to serve, disciple witness in good works of love towards one another and the world. To one born anew in Jesus Christ, the only "reasonable service" is present his/her very self: the worship of his/her life.

The central religious call to love, service and stewardship is given specific contours in the many tasks that we share - tasks that are ours simply because we are human. Each person is called to responsibility within the fellowship of believers. Each hopes to marry and raise children. All have responsibilities as citizens. All are called to work and to make decisions with regard to the use of resources and possessions. All are confronted by different art forms and bear responsibilities for recreation. All are neighbors to others and establish many inter-personal relations. Everyone has the calling to seek and foster emotional health and physical wellbeing. Care for the sick and aged is the responsibility of everyone. All are held accountable for the "quality of life", rural and urban, and for the environment.

Together, these tasks form the many-sided human calling. It is in these areas that new life in Christ comes to expression. It is with regard to these tasks that the school must provide fundamental guidance.

It is impossible to take up any human task in any other way than religiously. Every act is done obediently or disobediently. In order for a child to be free to act in obedience, he or she must come to know God's good order for life. Man lives in a structured universe, ordered as God wills. He spoke and it was so! And in Jesus Christ the creation is upheld. Everywhere, God's good order presses upon us, calling for us to act in the Way of service and love. He sends His Word and the creation obeys, moving toward its fulfillment over the opposition of sin.

The Scriptures provide the contours of a vision of life. They urge us to see how every thing that we experience at this world and life view level is to know its deepest meaning. Such knowledge provides a framework which enables us to make sense of our existence and to integrate our experiences. It is knowledge which comes through surrender to God. It is knowledge that leads to commitment and action.

It is this kind of knowledge that the school must help pupils to develop. A Christian vision will enable children to take up, as they are ready, those common tasks which form the many-sided calling of man. It will equip them to find their way in our complicated society. All learning activities in the school should be directed toward fostering a vision of life. Materials from the Curriculum Development Centre are intended to help the teacher to structure such activities.

A child who learns to see things in their integral unity and deepest meaning will be moved to acts of justice and righteousness. When students study ecology, for example, they must not simply learn the scientific facts about nitrogen cycles in the air, soil and water. They should come to know the environment as something entrusted to man by God to be used in a way what fosters life and health for all men. The fragile relationships among plants, soil, animals, water, air and man should present a challenge to faithful stewardly care of the earth.

To foster world and life view knowledge, which leads to commitment, action, service and personal responsibility - this is the task of Christian education.

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WOMAN'S PLATFORM

Church Order of Christian Reformed Church

Fifth of six articles.

by Rev. G.Bouma

Transfer of Membership

Congratulations, or should I say: my deepest sympathy? Your husband has received a job offer quite a way from where you are living now, and it really is tempting. More money, better position, you name it! What to do?

How do you come to a decision here? That all depends. Many questions will have to be answered and one of them certainly should be the question whether it will be possible to give your family a good Christian home in the place where you will have to settle.

Will it be for a long period of time, or perhaps only for a year or so? It may make a lot of difference. And while considering the question about a Christian home we naturally also will talk about the availability of a church and not to a lesser degree the presence of a good Christian school for our children.

The time of the emergence of many new churches, as we have seen it especially in the early 50's is over now. We have consolidated more and it is not very likely that many new churches will be organized in distant areas. More money and a better job does not always mean that these are the main considerations in deciding where we ought to live. The fellowship with the people of the Lord is more important than material gains. What shall a man gain, if he has the whole world, but his soul shall suffer? I take it, that the matters of school and church are satisfactory, and that distance will not make it impossible for you and your children to become meaningful members of another church.

What then is the next? As soon as you know the date of moving you inform the consistory of this fact and also tell them which church you want to join in your new place of residence. This request for a transfer of membership will be discussed at the next consistory meeting and a transfer of membership will be signed by the president and the clerk, and sent to that church.

What is a transfer of membership? It simply is a letter from the one consistory to the other, indicating that you are a member in good and regular standing and that they now transfer you to another congregation. Some statistics are included, date of birth, confession, etc.

There is the possibility of course, that the consistory is dealing with a member, perhaps not yet a discipline case, but it may come very close to that. Then remarks ought to be included on that membership transfer and thus amended it will be sent to the other consistory.

Or worse yet, the member is under discipline. What then? If he moves from Toronto to Vancouver it becomes absolutely impossible to have any meaningful contact with that member, and then the receiving consistory will be advised by the sending one, that this member is under discipline, and transfer him to that church.

As much as possible, objective information will accompany the transfer and the receiving church cannot refuse to admit such an erring member; if there is anyone who needs the care and the supervision of the church, then it is this weak member. If the discipline is to be lifted or if eventually excommunication is forthcoming, then this should not take place without first consulting the former consistory.

As far as the sending consistory is concerned everything now has been done that ought to be done. Can the papers now be sent? No. It first must be announced in the bulletin, that so and so has requested transfer of membership. And then there should be sufficient time so that members of the church can register possible objections. It may be that one of the fellow-members is dealing with the brother or sister according to Matthew 18. He is aware of a serious sin that has been committed and even after much discussion there has not been a change of heart. Or there may be other reasons, which compell one to inform the consistory that it will not be possible to send "clean" papers.

The announcement to the congregation is not just for the sake of information, that we have lost so many members but it also is for the approbation by the congregation. True, Church Order does not speak about this, but is it not logical? When young people make confession of faith then their names are presented to the congregation. Art. 59a states that the names of those who are to be admitted to the Lord's Supper shall be announced to the congregation for approval at least one Sunday before the public confession of faith. Here the congregation has the responsibility to cooperate with the consistory. Does it not follow from this that also when people move away from the supervision of a consistory, the congregation cooperate?

This approbation by the congregation should perhaps also be announced in the bulletin, somewhat like this: If no lawful objections will be received by the clerk within the next two weeks, these papers will be sent away.

An airplane takes them across the country, provided there is no postal strike, and within a few days they end up in the mailbox of another

Continued on page 10

Discussion material suggested at recent meeting

Report from the Education Committee of the Canadian Federation of Christian Reformed Women.

On Thursday, April 14; the education committee met in the First CRC of Hamilton where, for that purpose, a room had been kindly made available. We had the privilege to welcome Mrs.Rita Otten. She takes the place of Mrs.Ada Teitsma who had asked to be relieved from her position in our committee. Mrs. Otten is from Beamsville Ont.

Since time was precious we sat down to business right away. Soon enough there emerged from our discussions this main concern: How do we best serve our federation and its individual members? Is there a need for more study outlines? If so, on what sort of topics? We thought these questions needed an answer before we could take any responsible decisions.

Therefore, towards the end of summer, our societies should expect to receive a questionnaire. Please discuss it at your first meeting in the new season, fill it out and return it promptly. It is your chance to make your wishes known and our work will be so much more meaningful if we know what type of study material is needed and wanted.

Meanwhile, the board of our Federation has come with a request for some outlines in the Dutch language on a Biblical topic. Since there was an almost surprising interest for the Dutch Christmas liturgy, it was felt that some new Dutch study material might also be well received.

Rev.A.D. De Jager (Bowmanville, Ont.) has agreed to write these outlines. Their subject is "Job" and they will be available in September.

At our meeting we also discussed different sources of helpful information already on the market.

For presidents and discussion leaders we recommend a little booklet "Leading Bible Discussions" by James F. Nyquist. It's from InterVarsity Press and sells for $1.25.

"Understanding your children" by Clyde M. Narramore, Ed.D. (Zondervan Books) might prove to be a boon when dealing with an educational subject.

From the board of publications of the CRC(2850 Kalamazoo Ave. S.E., Grand Rapids, Mich. 49508) comes the Revelation Series for Adults. Last year we recommended two of its issues to you and now we'd like to call your attention to "Ephesians", a study guide by Francis D. Breisch Jr.

Sex, of course, is a vulnerable subject. Yet its importance, also for the believer, cannot be denied and for those societies who would want to include it in their list of topics, "Sex for Christians" by Lewis B. Smedes may serve as a sensitive guide. (Eerdmans, 1976 $2.95)

On a related subject, "I Pledge You My Troth" by James Olthuis should be thought provoking which is boost to any discussion. (Wedge Publication, $2.95)

For the interested individual who might even want to try to give a book report on it after recess, there's Francis A. Schaeffer's "Joshua and the Flow of Biblical History", available in or through any Bible Book Store. "How to Study the Bible for Yourself" by Tim LaHaye (Harvest House Publishers $2.95) was written for new converts but many longtime Christians who would like some assistance with their personal devotions, may find it worthwhile too.

For the benefit of those still interested we mention some Dutch outlines, all published by De Gereformeerde Vrouwenbond, Steynlaan 8,Baarn, Holland. "Tot beter inzicht" (especially the chapters on De Gelijkenissen en De Bergrede). "Bezinning" (especially the chapter on De Openbaring aan Johannes), and "Staan in de Vrijheid".

However, these booklets date already from the 1960's and we can't guarantee they are still available. To find the recommended "Bronnen" may also pose a problem. Even so, it may be worth your while to enquire or to ask for an up to date list of available material.

Finally, English and Dutch outlines previously published by our Federation are still available and I'm sure our faithful distributor, Mrs. N. Feddes, R.R.#2, Box 15, Dundas, Ont. will send you a list upon request.

We hope that with this report we have given you something to work with again. If you have any questions or remarks, please let us know! Send all correspondence to: 1492 Cherryhill Rd. Peterborough, Ont. K9K 1A6

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Church Order of Christian Reformed Church

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clerk. He takes them along to the next meeting of the consistory and reads them there. If there are no notations on these papers, then they can be accepted, also by a meeting where the deacons are present. If there are some notations on the papers, then the clerk knows this ahead of time, and waits with presenting them until the next elders meeting. Can a consistory refuse to accept these papers? No! They have to take the word of another sister church and have no ground to doubt what is said. If, after some time it appears that certain data should have been mentioned, then there always is time to inquire from the other consistory why this has not happened. But no one has the right to place in doubt the word of other office bearers.

Even members under discipline will have to admitted. This is not always the nicest thing to do, but let us not forget that this member at least has asked for a transfer, and has decided that he wants to place himself under the supervision of another consistory. We will have to work with him in cooperation perhaps with the former consistory, and we must try to bring the brother to admission of his sin.

And then in the next congregation the same steps again will have to be taken: announcement to the congregation via the bulletin, and if no lawful objections are presented, then the brother or sister has become a member of that church. Why approbation also here? It may be that in the new church there is some one who knows certain things about this new member which are not known to the consistory. It may be that actually he should be under discipline. Then it is the responsibility of the fellow members to first of all discuss this with the new brother and then, following Matthew 18, to present it to the consistory.

Sometimes it happens that a member goes to the consistory and asks for his membership papers as if that was some kind of a passport that always stays with him, as long as he lives. This ''passport'' then is sent from church to church, stays in the files there, until it must be on the move again. This is not so. After the consistory has received the letter from another church, it will be noted in the minutes , and then for all practical purposes the membership-transfer can be destroyed. It has served its purpose. Consistories would do wise though to file them, especially, when there are notations on it. But strictly speaking it is not necessary.

There are many related questions yet which could be discussed here. What, if someone moves and does not ask for a transfer of membership? Perhaps, because he wants to go ''under water'' in the ecclesiastical sense of the word. Then consistories should do all in their power to find the new place of residence and notify the nearest consistory of the presence of this brother or sister, with the request that that consistory, acting on behalf of a far-distant sister church urge him or her to ask for a transfer.

Another question that needs discussion has to do with the fact that in the CRC there is no rule which says that we only may join the church closest to our residence. There is something good in it, but also something bad. The good thing is that if we move within a reasonable distance from our church, we then do not have to pull up stakes as far as the church is concerned, but we can stay with the group we have known for years. The bad aspect of this is that there is a great danger of what we might call ''concept churches''.

Congregations which, within the CRC, represent a certain distinctive flavor, and the result may well be that instead of having a cross section of the denomination, we find that like-minded people only meet other like-minded people. Cross-fertilization must make room for inbreeding with all its inherent dangers.

Questions for discussion.

1. Should families be encouraged to move to a location where there is no Reformed witness at all, and then try to form a nucleus, or should we stay together, and form stronger churches, where schools also are a possibility?
2. Do you think that congregational approbation of transfers is meaningful?
3. Is there a difference between membership papers of members by baptism and confessing members?
4. What to do if we cannot locate a member who has moved away?
5. Should a consistory ever encourage its members to join another denomination because they say that they feel much more at home there?
6. What to do with members who come from another denomination?
7. What to do with people who only nominally belonged to a church, but who through their contacts with the CRC came to real faith?
8. Do you like the idea of a ''concept church''?
9. Should a consistory encourage members to join another CRC because they would feel more at home there?

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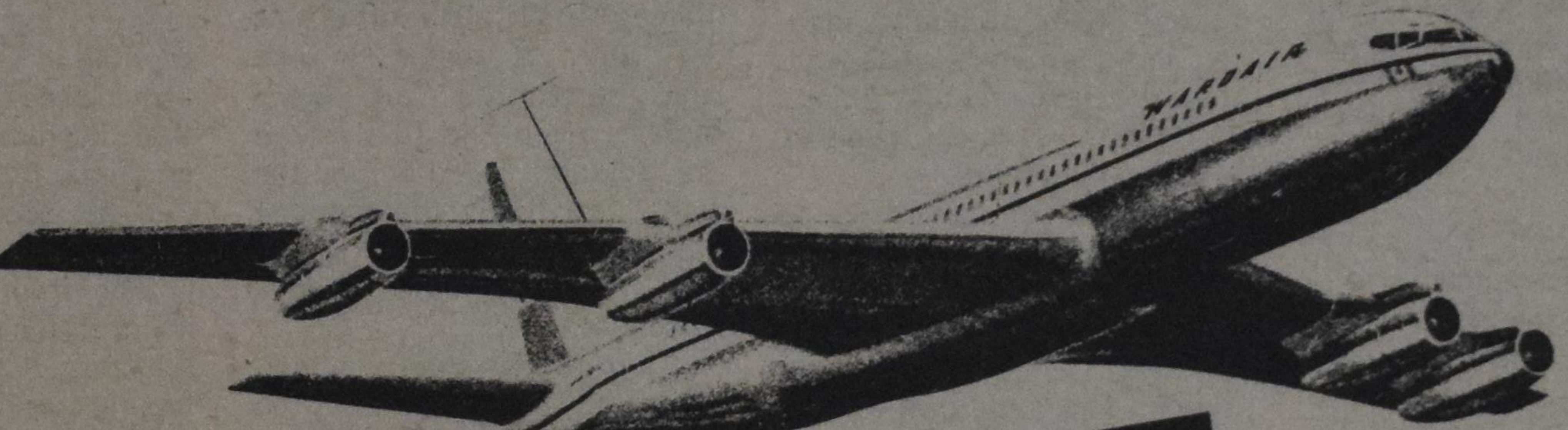

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A special school

by Berta Hosmar

"Do you have boys at home?" asks Mary, and when I tell her that we have three sons and one daughter, she thinks deeply for a moment.

"Are your boys teen-agers, like me?" she asks and I begin to understand what she's driving at. "Two of our sons are teen-agers, why do you want to know, Mary?"

"Tell them I like boys and that I'm very pretty, and say hello to them from Mary", she commands, and I look at her heavy eye makeup, her red fingernails and the overabundance of jewelry she's wearing.

"I tell them", I promise, but Keith experiences a sudden attack of jealousy.

"You said you liked only me, Mary, and besides, those boys won't like you, you're retarded", he tells her.

"So are you, dummy", answers Mary smugly, and I feel it's wiser to try to distract my charges.

"Mary and Keith, look at Brent and Dave. They've almost finished hemming their potholders. How about trying to be quiet for a while and do some more sewing", I suggest and everything is quiet for a few moments.

I look at my students, and I realize how attached I've already become to them in only a few months. I only come in as a volunteer teacher once a week, but it does not take long to start loving these children. They are so open and present themselves exactly as they are, without any pretense. Mary and Keith are both 17 and Dave and Brent are 15 and 19.

This school is trying to prepare mentally handicapped young people for the time when they leave the school and become part of society at the age of 21. For most of them a sheltered workshop will be the answer. Many of them will need a certain amount of supervision for the rest of their lives, but I'm amazed at all the skills they are being taught here.

Several children are learning to read and write, and some have arrived at a grade two level, and may even go further. Our expectations are often too low, and that's also one of the reasons why, in the past, people assumed that it was a waste of time to try teaching retarded children the Three R's.

Just recently I read a book which was written by a mongoloid boy in England. His father assures the readers in the book's preface that the work is strictly his son's, and that very little editing had necessary. A shining example of what can be accomplished with love and patience.

The school offers a wide variety of subjects. Arts and craft are very popular, and so is woodworking. Boys and girls are learning how to cook and how to go shopping and handle money. Children are grouped according to ability, and it's an honour to belong to the "seniors".

What struck me when I started working here is the loving and caring atmosphere which you can feel throughout the school. These children have so many problems, mental, and often physical as well, that the teachers can't help becoming very much involved with their students.

It's also heartwarming to watch the concern of the children for each other. Just recently a seven-year old girl, who was crying bitterly, was hugged and comforted by four other students who surrounded her. It has been discovered that she had diabetes, and when everybody was munching cookies during lunchtime, she had to be satisfied with carrot sticks. A disaster for a young child but she was showered with sympathy.

Another thing which pleases the staff, and especially the janitor, is the absence of vandalism in this school. The teen-agers have no drug problems, and you won't find alcoholism among them.

"Teacher, my needle is stuck". Dave interrupts my thoughts, and Mary starts giggling. "Dave is so funny, he always kicks me under the table", she whispers, and all of a sudden Dave gets up from his chair. Before I can prevent it he opens all the cupboard doors and then starts slamming them shut again. "Stop that, Dave", I tell him, and when he's back at the table I ask him why he had to cause all that noise.

"Cause I felt like it", is Dave's indignant reply, and I remember that he's on medication for hyper activity. He has probably been sitting still too long and had to get rid of some energy.

Suddenly I realize that Brent has been exeptionally quiet all morning. This is very unusual, for Brent is a funloving boy and full of mischief. "Are you sleepy, Brent,you're so quiet, but Brent only looks at me and gives me a mysterious smile. "I'm fine, Mother Nature", he answers sweetly and again Mary giggles because Brent insists on calling me by a name he has heard on television.

Well, his behaviour is too good to be true, but I may as well enjoy it while it lasts. Who knows, maybe I tamed him. Brent lookes funny with his round baby face and the small beard which is hanging from his chin, and which he combs every few minutes.

I should have known that something was wrong. Ten minutes later the bell rings for recess and when all the children are lined up in the hall, another bell starts ringing.

"The fire alarm!" shouts the principal, and within thrity seconds the school is empty and children and teachers alike stand coatless and shivering in the snow. A few minutes later we hear the wailing of sirens and two trucks with firefighters arrive on the scene to quench the flames which are nowhere to be seen. It seems to take ages before the "all clear" sign is given and half frozen we huddle together in the halls. It's funny that nobody can smell smoke and rumors are flying that it has been a false alarm.

After recess Brent is missing and the other children report that he's in the principal's office, awaiting his punishment for summoning the firefighters. No wonder he was so sweet, he had planned this all morning!

Another girl is added to my group. Evelyn is a very pretty child with lovely hair and a fair complexion. Only the somewhat vacant look in her eyes betrays that Evelyn is retarded. She understands everything that's spoken but Evelyn does not speak herself. We believe she's capable of using language but she does not seem to need it. With gestures and sounds she makes her wishes known to others.

Another interesting child is Helen. Helen recently started at this school. She's seven, and at first I could not understand why she had to leave a public school and come here. She looks like a dainty little china doll, and it took me a while to realize that Helen's behavior is immature for her age. She has the mental age of a four-year old and I've heard rumors that her mother has fought a fierce battle with several teachers and principals and doctors before she would accept the fact that her daughter is retarded. Helen has adjusted very well and her best friend is a mongoloid child.

"I'm finished teacher", cries David, and he puts his work down. "I'll give you an award for the largest stitch I've ever seen", I tease him, when I notice that his last stitch is at least four inches long. No use trying to force him to do more. He's had enough for one morning.

"I have a present for you, teacher", whispers Keith and he dives under the table and hands me a brown paper bag. I've often wondered about the contents, for he carries it with him wherever he goes. I discover a Roman Catholic prayerbook, and I can tell by Keith's beaming face that he finds it more blessed to give than to receive.

"How wonderful, Keith!" I exclaim, and Mary exclaims: "You take that to church, I go every Sunday with my parents".

"I never go", says Dave, and I realize once more that this is not a Christian school and that these handicapped children have to receive their religious instruction at home or elsewhere, if they receive any at all.

The gospel is so simple and many of the children here are capable of understanding that Jesus loves them. I have heard that the mother of one of the students here has started a Sunday school for retarded children.

After working with these children for a while, you start realizing that you soon stop feeling sorry for them. Most of them are quite happy in this sheltered environment where they can be themselves.

Some of them can be very frustrated at home or in society,because they know and feel that they are not like other people. About 50 per cent of the students here live in an institution or in foster homes, for some parents simply cannot cope with a mentally handicapped child if there are other children at home. The handicapped child may have behavior problems and may demand too much time and care, and the other children in the family may suffer.

Parents must often wonder what the future holds for their retarded child. Lately voices are heard proclaiming that mentally retarded people should be allowed to marry. But could they take the added tension of living with another handicapped person? We don't know the answer, but we know that the retarded among us have so much to offer to society because of their ability to trust and to love so completely.

A sign over the door of a sheltered workshop depicts the figure of a man, standing protectively behind a small boy. The strong, helping the weak.

Through working with handicapped people, be it physically or mentally, young or old, often the best qualities are brought out in people, because without the constant help of the stronger ones, the weaker ones among us would not be able to function in society.

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HENRY SIEDERS
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Een oude raad

Jonge mensen laten zich tegenwoordig niet meer lijdelijk meedrijven met de stroom der traditie. De meesten voelen in zich de drift om zelf te beslissen als het gaat om de hoogste en heiligste waarden van het leven. Zij gaan zich - in het beste geval - bezinnen op de diepste betekenis van het leven. En ze moeten daarbij ernstig genomen worden. Ze staan immers tegenover God, die het leven geeft, en ook aan dat leven zin geeft. Ouderen kunnen aan die zoekende jeugd alleen maar aanprijzen wat zij zelf bezitten. Er zijn tijden geweest waarin er voor de jeugd niet veel te zoeken viel. Dat zijn tijden waarin de jongeren - zij het niet zonder innerlijke strijd - de enige levensopvatting overnamen die door hun omgeving werd aanvaard.

In zulk een tijd leeft onze jeugd zeker niet. Er is zelfs zulk een dwaze overproductie van levensbeschouwingen, dat velen nooit tot een keuze komen, en geleefd worden in plaats van zelf leven en beslissingen nemen.

Scherp tegenover elkaar staat de jeugd die bij de christelijke belijdenis is opgegroeid en de jeugd die elke dogmatische grondslag mist. De eerste moet zich bezinnen op de gondsdienst van huis uit meegekregen, de andere staat voor een bovenmenselijke taak zelf een levens- en wereldbeschouwing op te bouwen. Het is deze jeugd die mislukt. Alles wat de niet-christelijke jeugd ons aanbiedt en aanprijst is verward. Het geeft geen antwoord op de vragen van het leven. Het is allerminst positief. Hoe kan het ook anders.

Onze jeugd zal het dan ook als een voorrecht moeten beschouwen dat zij van kindsbeen af in aanraking kwam met de Heilige Schrift, met Jezus Christus. Acht dat niet licht. Waar tal van jonge mensen in onze tijd tol betalen aan het individualisme door volslagen hopeloosheid en hulpeloosheid daar mag onze jeugd weten: wie Jezus Christus aanvaardt als zijn Heiland, die is gelukkig, die heeft vergeving van zonden en eeuwig leven.

Die anderen - helaas treffen we ze tegenwoordig ook onder onze jeugd aan - hebben geen houvast, geen vaste grond, al martelt het vanwaar en waarheen hen in hun beste ogenblikken. Velen van hen willen niet met een zorgeloos gebaar de diepere zin van het leven wegschuiven, maar ze zien (nog) geen kans om een antwoord te geven op de basis vragen. Er zijn problemen over leven en wereld, over zonde en lijden, en ze weten dat het nutteloos is naar een oplossing te zoeken, zolang de grondproblemen niet zijn opgehelderd. Wat is de zin van het leven? Waartoe zijn wij op aarde? Wat is ons doel?

Onze jonge mensen moeten het voorrecht zien dat zijn van meetaf in aanraking gebracht werden met het evangelie, dat die ene beslissende vraag: wat is de zin van mijn leven? beantwoordt. Zij zijn geboren in een christelijk gezin, opgevoed door christelijke ouders, bezochten wellicht de christelijke school en de christelijke jeugdvereniging, kwamen op de kerkschool. Telkens, ook 's zondags in de kerk, kwamen ze in aanraking met het evangelie. En he En ze hebben Paulus horen zeggen: wiens ik ben, wien ik ook dien! En dat was de zin van het leven! Ze hebben veel geleerd. Zoals Timotheus het eens leerde van zijn grootmoeder, Lois, en van zijn moeder, Eunice, en van zijn leermeester Paulus. De Bijbel zegt van hem dat hij door Gods genade zijn geloof in Jezus Christus beleden heeft in het openbaar, voor vele getuigen! En als er dan moeilijkneden komen, als de anti-christelijke en onchristelijke machten van zich laten horen, als de verkeerde levens- en wereldbeschouwing veld wint, dan roept Paulus hem toe: Blijf gij echter bij wat u geleerd en toevertrouwd is!

Een raad die we vandaag ook wel ter harte mogen nemen, ook in het kerkelijk leven: blijf bij hetgeen ge geleerd hebt, want dat is de vrucht van catechetisch onderwijs, van een christelijke opvoeding, en ook, en dat vooral, vrucht van persoonlijk geloof in Jezus Christus. Het is een oude raad van Paulus aan Timotheus, de jonge discipel, maar hij geldt vandaag nog. En omdat wellicht meer langlevenden dan jonge mensen dit artikel lezen, is het ook een oude raad voor grootmoeders en moeders (en ik wil grootvaders en vaders natuurlijk niet uitsluiten) om het evangelie door woord en daad aan hun kleinkinderen en kinderen bekend te maken, want in welke tijd we ook leven, het evangelie is op de vragen van het leven, het antwoord, voor oud en jong!

J.VanHarmelen

VAN DOMINEES & GEMEENTEN

by John de Haas

Met oplegging der handen

Zo schijnt de vereniging van de Kruisgezinden met de Afgescheidenen voor de deur te staan. Ds. van Leeuwen staat te trappelen van ongeduld. Als de Provinciale Vergadering der Afgescheidenen van Overijsel in een adres aan de Tweede Kamer in 1852 verklaart, dat het aanvragen van de vrijheid indertijd eigenlijk is geschied om de vervolging te ontgaan, concludeert van Leeuwen, dat het dus maar een noodsprong is geweest, en hij stelt het in de Notulen van de Algemene Vergadering van 1852 - hij is natuurlijk weer scriba - zo voor, dat er nu toch geen bezwaren meer kunnen zijn tegen de vereniging. Persoonlijk meent hij in elk geval dat die tijd is gekomen en op 1 februari 1853 dient hij met zijn kerkeraad officieel bij de Classis van de Chr.Afgescheiden Kerk het verzoek in om met hen te verenigen.

Dan blijkt echter heel gauw, dat er van onderhandelen over "vereniging" eigenlijk geen sprake kan zijn. Wel wil men Van Leeuwen met zijn gemeente genadig opnemen, indien een commissie van onderzoek bevredigd zal worden over stand, ligging en bestuur, alsmede de huishoudelijke regering der gemeente Desnoods wil men dan van een hernieuwd examen voor Van Leeuwen afzien. Maar een nieuwe bevestiging in het ambt is conditio sine qua non.

Van Leeuwen is daarover niet erg gesticht. Hij had zich voorgesteld, dat men op gelijke voet elkaar de broederhand zou reiken en vergeten hetgeen achter was. Maar daar treden de broeders niet in. Tenslotte zucht de Helderse dominee: vooruit dan maar!

De commissie komt dan in Den Helder; het is een paar maanden later. Zij bestaat uit 2 predikanten: Ds.T.H.Uitterdijk en. Ds. T.F. de Haan (de latere professor aan de Kamp per School), met een ouderling en een diaken. Het onderzoek loopt bevredigend af, en de bevestiging zal die avond plaats hebben. Maar als Ds. Uitterdijk zegt, dat van Leeuwen's bevestiging "met oplegging der handen" zal moeten plaats vinden, protesteert deze. Hij heeft reeds tevoren gediend en hij voelt het als een verloochening van zijn ambt, als hij, evenals een candidaat, met oplegging der handen zal worden bevestigd. Ds. de Haan meent, dat de Provinciale Vergadering dit niet heeft geeist, maar Ds.Uitterdijk weet heel zeker van wel. Zo worden die avond de ouderlingen en diakenen in hun ambt bevestigd, terwijl de Zondag daaropvolgend de bevestiging van Ds.Van Leeuwen door Ds.de Haan zal plaats vinden, daar Ds.Uitterdijk weer naar Alkmaar moet. Doch voor de laatste vertrekt, legt hij er nog eens de nadruk op, dat het moet geschieden "met oplegging der handen".

De Haan zint nu op een uitweg. Dan komt hij met het volgende voorstel voor de dag: Van Leeuwen zal vlak onder de preekstoel gaan staan; de Haan zal dan de handen zegenend over hem uitbreiden en dit als oplegging der handen rekenen; van Leeuwen kan er het zijne van denken.

Dat lijkt een goede oplossing en van Leeuwen zorgt er voor, dat zijn mening niet verborgen blijft, door aan zijn ja-woord op de bevestigingsvragen toe te voegen: "en verbinde mij alzo andermaal en opnieuw aan deze Zijne en onze gemeente".

Als Ds.Uitterdijk echter hoort van de gevolgde procedure laat hij het er niet bij zitten. Hij legt van Leeuwen de schriftelijke vraag voor, of deze erkent dat zijn bevestiging inderdaad met oplegging der handen is geschied. Tenslotte capituleert hij, en, bevreesd dat zijn zo moeizaam verworven positie in gevaar mocht komen, tekent hij de volgende verklaring: "Ik erken, en ook de kerkeraad, dat hoewel niet in die vorm, de bevestiging toch met oplegging der handen is geschied en dat ik het niet wettig geacht zou hebben als het niet zo gebeurd was."

Het is duidelijk, dat de Kruisgezinde dominees met de behandeling van van Leeuwen er niet veel meer voor voelen om "verenigings" pogingen te gaan ondernemen en het heeft nog tot 1869 geduurd voordat de beide kerken tesamen zijn gekomen. Doch dan is van Leeuwen er niet meer bij.

Tot 1858 is hij nog in Den Helder gebleven en heeft toen het beroep naar Werkendam aanvaard, welke gemeente hij heeft gediend tot 1863. In dat jaar ontvangt hij een beroep naar Grand Rapids. Hij wordt hij als tweede predikant in het midden van de Ware Hollandse Gereformeerde Kerk bevestigd. Natuurlijk neemt hij ook hier spoedig een vooraanstaande plaats in. Hij is ongetwijfeld beter onderlegd dan Ds.K.van den Bosch, en op de eerste classis wordt hem de opleiding van studenten opgedragen. Dit is maar beperkt gebleven tot een: de latere Ds.J.H.Schepers. Maar in 1866 verklaart hij, op de classis van 12 december, "Dat hij in de mogendheid des Heeren het beroep naar de gemeente Paterson heeft aangenomen, geeft zijne attestatie van de kerkeraad over

Van Leeuwen komt dus in Paterson, waar hij na een paar jaar moeite krijgt. In 1872 wordt hij voor 6 weken geschorst, beschuldigd van "zonde tegen het zevende gebod, ongereformeerde uitdrukkingen in de prediking, scheldwoorden op de gemeente en mishandeling van zijn vrouw." Dat was heel wat en blijkbaar toonde hij geen berouw, want kort daarna is hij van de gemeente losgemaakt. Ook daarna toonde hij geen berouw en wilde ook geen belijdenis doen van hetgeen hem ten laste werd gelegd. Tenslotte is hij door de classis Michigan afgezet.

Maar drie jaar later komt hij weer terug. Hij toont nu berouw en verzoekt wederom in de ambtelijke dienst te worden hersteld. De classis stelt hem weer beroepbaar met de volgende mededeling: Daar de Classicale vergadering van Michigan, welke gehouden is den 2den Maart 1875, te Holland, den gewezen Leeraar Ds.W.H. van Leeuwen, na voorafgaande schuldbelijdenis, in den schoot der Kerk wederom is opgenomen en in zijne betrekking hersteld en beroepbaar gesteld, als Candidaat, zoo is besloten, dat hem tot dat einde een Klassikaal Attest zal worden verstrekt en wanneer hij door een particuliere Gemeente beroepen wordt en hij dat beroep mag aannemen, als hij dan met oplegging der handen zal worden bevestigd en ingezegend". Wel, korte tijd later is hij inderdaad door "een particuliere gemeente" beroepen, en wel te Collendoorn, Mich. En dan lezen we in het classicaal verslag uitdrukkelijk vermeld, "dat ZEW op Rustdag den 30sten Mei in die gemeente is bevestigd met oplegging der handen." Dat was dus de derde keer! Ik denk dat hij, toen hij daar voor de Collendoornse preekstoel stond, met de hand van de bevestiger op zijn hoofd, wel even gedacht zal hebben aan die kerkdienst daarginds in Den Helder!

Tegenwoordig doen we dat toch niet meer. Als er een predikant overkomt van de ene kerkformatie naar de andere, dan worden hem toch niet de handen opgelegd! Kortgeleden lazen we in de Nederlandse bladen dat Ds. J.B.van Mechelen van de Geref.kerken synodaal is overgegaan naar de Geref.Kerken Vrijgemaakt. Hij heeft nu het beroep aangenomen naar zijn oude gemeente Urk. Zal de man, als hij straks wordt bevestigd, ook de hand van zijn bevestiger op zijn hoofd voelen?

uit Nederland

NEDERLANDSE ENERGIE-VOORZIENING VERMINDERD

Voor de Nederlandse energie voorziening op lange termijn is het van belang dat er op grotere diepten dan tot nu toe naar aardgas wordt gezocht. De reden hiervan is dat onze aardgas reserves verminderen en dat deze in de komende jaren niet door geregeld nieuwe vondsten zullen worden aangevuld.

De Rijks-geologische dienst adviseert deze zeer diepe exploratie in de komende jaren zo sterk mogelijk te bevorderen om een zo betrouwbaar mogelijk beeld te krijgen van het energie-potentieel in de diepe ondergrond. Tot nu toe zijn onderzoekingen op deze schaal altijd op bezwaren van economisch-technische aard gestuit. Vooral zijn hieraan grote bedrijfsrisico's verbonden.

POSTGIRO IN BRAILLE

De postgiro gaat blinde rekeninghouders in braille informeren over betalingen via ontvangsten op en de stand van hun rekening. Naast de normale dag afschriften krijgen zij korte specificaties in brailleschrift.

De Postgiro gaat haar blinde klanten ook een mogelijkheid geven vertrouwelijke transacties telefonisch te regelen. Daartoe krijgen deze klanten een speciaal codenummer.

De Vereniging het Nederlandse Blindenwezen heeft ook enkele banken bereid gevonden proeven te gaan nemen met rekeningsafschriften in braille.

BERGEN VAN ATOOMAFVAL

Actiegroepen in Noord Nederland die zich verzetten tegen plannen om daar atoomafval in ondergrondse zoutkoepels te bergen, zien reden voor nieuwe ongerustheid Zij houden er rekening mee dat die koepels ook moeten dienen om radio-actief afval uit andere landen van de Europese Gemeenschap in op te slaan.

De Alarmgroep Atoomplannen vraagt zich af wat de Europese Commissie met de Nederlandse plannen te maken heeft. Gaat het alleen om een subsidie-aanvraag of denkt men misschien aan de opslag van Europese atoomafval in Groningen of Drenthe?

Van dat laatste is volgens de rijks-geologische dienst geen sprake. Het gaat alleen om subsidie.

FRIESLANDS ECONOMIE STAAT ER NIET BEST VOOR

Het Noorden is een probleem gebied en zal dat na 1980 nog zijn. Dit zei Ir.A.J. Kranendonk, voorzitter van de Friese Kamer van Koophandel.

Het Friese bedrijfsleven heeft in 1976 even slecht geboerd als het jaar daarvoor. Het conjunctuur herstel was niet erg krachtig en lijkt zich ook niet door te zetten.

Ir.Kranendonk was ongerust over de jeugdwerkeloosheid die vorig jaar in Friesland tussen de 27 en 36 pct. schommelde.

Leun op Mij

Kind, dat Ik lief heb, leun op Mij, leun sterk;
Laat meer het wicht der zorgen, die u kwellen
Mij voelen; 'k weet uw last, want, kind, mijn werk,
Mijn maaksel zijn de banden die u kwellen.
Ik legde ze aan en heb met eigen hand
die naar uw kracht en naar Mijn macht gewogen.
Toen Mijne hand ze u toezond uit de hoge
Sprak ik: Ik zal als helper bij hem zijn,
naarmate hij mij deel geeft aan zijn pijn
Zal ik, niet hij, het wicht zijns kruises dragen.
Zo wil ik u, mijn kind, zo gij gelooft,
omsluiten met Mijn arm. O, leg uw hoofd
aan mijne borst; gij moogt stoutmoedig vragen!
Of zou mijn arm, die d'aarde schiep en schraagt
te kort zijn, waar mijn uitverkoorne klaagt?
Leun sterker steeds; hoe meer gij aan mijn schoot
de smart vertrouwt van uwer smarten nood,
hoe meer uw hart zelf binnen u zal roemen:
Te leunen op mijn God is: Hem mijn Helper (Vader) noemen.

The author of this poem has always been unknown. It is rather old, was already known by Dr.Abraham Kuyper, who called it "een juweeltje" (a little gem). I do not have a printed or written text of it; the above is a recollection from memory. Should your memory here serve us better than mine, or, should you have a printed or written text ("poezie album"?) then I would appreciate your corrections, so that this poem may be preserved.

J.Hamoen
606-375 Scott St.
St.Catharines,Ont.

DE KEUS VAN 'T SMALLE PAD 32
een vervolgverhaal door Gé Verhoog

De winter is vroeg ingevallen, de koude laat zich geducht voelen. Het dagelijkse werk is veranderd. Rietdekken is een vak voor de zomer, zodra de winter invalt is het gedaan met het beklimmen van daken en het hangen aan de achtkantige molens - dan neemt Verbeek zijn winterarbeid op: het maken van klompen. Hij is bekend hierdoor: zijn klompen zijn met de hand gemaakt en zijn als aan de voet gegoten, ze lopen volmaakt.

Peter heeft er niets op tegen: die lange dagen in de warme zon, het sjouwen met riet, het aandragen van de bundels, het hijsen van de mast, alles is voor een aantal maanden voorbij; hij kan nu binnenshuis blijven en zijn vader helpen met klompen maken. Her dorp draagt klompen - waarom zal men dure schoenen kopen? klompen zitten gemakkelijk en zijn oersterk; is het koud, dan doet men er wat stro is en wie zal dan warmere voeten hebben? Nee, klompen is een heerlijke dracht.

De werktijden veranderen echter niet, al zijn de dagen kort. Verbeek heeft zijn grote schuur tot werkplaats ingericht en is daarom de hele winter thuis. Dit houdt niet in, dat hij het werk op dezelfde uren onderbreekt als op het rietdekkerskarwei. Hij begint elke dag om vijf uur en gunt zich slechts een half uur voor de etensnoodzaak. Vaak is het negen uur in de avond, dat moeder naar de klok ziet en tegen Klaartje zegt: "Ga je vader eens roepen - er is een tijd om te werken en een tijd om uit te rusten."

Het is hard werken in de klompenmakerij met weinig verdienste. Het grote formaat gaat voor twaalf stuivers weg, de Zondagse klompen zijn een dubbeltje duurder. Niet, dat Verbeek die Zondagse klompen met veel opschik vervaardigt want hij voelt zich niet geroepen de mensen nog hoogmoediger te maken dan ze al zijn, nee, hij lakt en schuurt ze extra.

De schuur kan soms bizonder koud zijn, maar Verbeek merkt het nauwelijks. Het wilgehout vraagt veel kracht en inspanning; de grove blokken vormloos hout moeten de vorm voor mensenvoeten krijgen - het is niet gemakkelijk. De grond ligt dik onder krullen en spaanders. Zijn werkbank bestaat uit twee afgezaagde boomstammen. Voor het kleine vierkante raam hangt wat gereedschap en een paar balken vormen tegen de muur de plank waar de gereedgekomen klompen staan voor de verkoop.

Het zwaarste werk is het zagen van de stammen; Peter moet hierbij helpen, want dit kan Verbeek niet alleen. De bomen moeten de lengte krijgen van de te maken klompen - met een lange trekzaag en het aangeboren timmermansoog van Verbeek komt ook dit nauwkeurig in orde . Peter heeft er ook een dagtaak aan, maar mag in de winter om zeven uur beginnen en om vijf uur 's middags ophouden. Peter weet, dat moeder niet heeft opgehouden voor deze werktijdsverkorting er door kwam en vader kan nog wel voor zich uit brommen: "Eigenlijk onzin - het is goed als je het juk in de jeugd draagt. Werken is gezond."

Deze werktijdverkorting wordt door Peter dankbaar aanvaard: hij moppert zelfs niet meer als hij het, in zijn oog minderwaardige, werk van aardappelschillen doet als het zijn beurt is. Hij buit zijn vrije tijd uit en ziet kans zolang het kan buiten te zijn met zijn vriendjes en te hoepelen, of slootje te springen, te knikkeren of als het vriest te sleeen en te schaatsen.

Peter zucht daarom niet meer zo vaak hardop en demonstratief; het helpt toch niets en voorts zou het vader kunnen vervelen, zodat hij langer moet werken uit straf - nee, als de lange trekzaag de boomstammen tot blokken heeft gezaagd is het afgevallen hout waardeloos voor de klompen. Peter zoekt de dunne houtjes bijeen, klooft deze en stapelt alles op om te laten drogen. Later worden deze verkocht als kachelhoutjes. Ook zoekt hij de grote spanen uit, bergt deze in jute zakken en dan zijn ook deze gereed voor verkoop als aanmaakhout.Er gaat niets verloren: alles brengt geld op.

De klompen, die gereed zijn en stuk voor stuk nauwkeurig afgewerkt, worden op een kruiwagen gestapeld - dan is het Peters werk de zware soms verraderlijke kruiwagen naar de bakker te rijden, daar de klompen van de kruiwagen te sjouwen,omdat ze boven de oven worden gedroogd. Er gaat dus wat van de verdienste af omdat de bakker niets voor niets kan doen en niet kan leven van zoet boordjes bakken. Moeder ziet Peter vaak na door het raam van de woonkamer - het is meer kruiwagen met vracht dan kind, denkt ze vaak. Het zou toch wel een gelukkig makend iets zijn, als ze niet altijd zo arm waren, dat de kinderen altijd zulk zwaar werk moeten doen, denkt ze soms wat wrevelig.

Klaartje vertelt van de zoon en de dochter van de dominee: de zoon studeert in Leiden en de dochter neemt handwerklessen in Amsterdam, de zoon van de bovenmeester studeert voor dominee... Dan zucht vrouw Verbeek wel eens - om daarna beschaamd te zijn over deze zucht: ze moet dankbaar zijn dat de kinderen zo flink zijn het te kunnen.

Verbeek kent deze gevoelens van zijn vrouw niet, waarom zal ze het hem zeggen? Ze ziet in gedachten al de uiterst verbaasde blik in de ogen van haar man.

Verbeek gaat de onverbiddelijke weg die voor hem ligt: hij is arm, maar kan er met hard werken van komen. Hij wordt gezegend door het feit, dat Teunis kosteloos door meester Van Rijssen tot het diploma wordt opgeleid. Hem heeft werk naar zijn zin en krijgt wat loon - wat wil hij nog meer? Zijn voorzorg, wilgehout in te slaan, de stammen de hele zomer in de vaart te bewaren om niet zonder hout te komen, blijkt overbodig te zijn geweest. Er komt hout uit Rusland: ruim voldoende.

De deur knarst open, Pleun Dekker komt binnen. "Goeiedag-"

"Goeiedag", zegt Verbeek, even opziend maar meteen weer doorwerkend.

"M'n klompe benne helegaar kapot," meldt Pleun, "en nou zegt mn vader dat ik nieuwe mot hebbe."

Verbeek knikt. "Je hebt een verstandige vader," vindt hij met een trage glimlach. Een grap op z'n tijd kan er wel van af, maar het gaat wat moeilijk, want de familie Dekker is helemaal Rooms. Toch moet Verbeek erkennen, dat het groots is van de Dekkers dat ze niet naar een Roomse klompenmaker gaan maar Protestantse klompen willen dragen. Of is het niet de befaamde Roomse blijheid, maar de te veroordelen Roomse gemakzucht, omdat Verbeek vlakbij woont?

"Pas er maar een paar," zegt Verbeek "die daar, ja, die zijn klaar."

Pleun aarzelt even. "Ik most zegge dat me moeder geen cente in huis het," komt hij bedremmeld. "We hebbe feitelijk nooit cente voor iets bizonders."

Hiervoor laat Verbeek zijn werk even rusten; hij weet dat de Dekkers het nog armer hebben dan zijzelf, maar ... "Kan de pastoor de narigheid niet verhelpen?" vraagt hij. "In onze kerk wordt voor de arme mensen gezorgd, als ze in nood verkeren."

"D'r benne zoveel femieljes die geen cente hebbe!" deelt Pleun mee, "de pastoor kan ommers niet an de gang blijve -"

"Zo," zegt Verbeek, "nu, dat is bij ons in de kerk wel wat beter geregeld, zeg dat maar tegen de pastoor. Wij verzorgen alle mensen in nood, zelfs..." Hij houdt ineens op. Zelfs... Wat? Moet hij nu die Roomsen aan klompen helpen? Moet hij zwoegen voor zulke mensen? Kunnen ze nu wel bij hem komen? Maar de Dekkers komen altijd bij hem, dat is waar en als de mensen nu zo in nood zitten... Bovendien, wat zei de dominee laatst? God handelt ook niet met onderscheid des persoons. De Here Jezus ging met tollenaars om en dat was me een stelletje uitschot! Stelen en roven of het niets was!

Verbeek knikt naar Pleun. "Nou, jong, wat sta je daar? Zoek maar een paar uit -"

"Maar ze kosten altijd zestig cente," stottert Pleun, "en me moeder het geen zestig cente over..."

"Praat ik over geld? Zoek toch uit, jong!"

Dan vliegt een blijde lach over het jongensgezicht - neemaar, wat een geluk - wat een geluk . Als z'n vriendjes het weer eens mochten durven Verbeek "gijn engelenhaar" te noemen, dan slaat hij ze tot mosterd!

"Enne - bedankt za'k mar zegge -" hakkelt hij blij, dan stuift hij naar huis terug.

Zestig cent, peinst Verbeek, of het geld me op de rug groeit; ik geef zomaar zestig cent weg of ik miljonair ben - ik maar - ik heb niet verkeerd gedaan. Hij ziet even door het raam omhoog, waar de grauwe lucht als een strakke deken alle zonlicht tegenhoudt. Maar het is of er een glimlach van God doorheen dringt naar Verbeek.

Slight growth within Canadian Reformed Church

by Arend Bisschop

Mr. Bisschop is a regular contributor of Church News information.

The Canadian Reformed Church recently published its 1977 yearbook. Normally there is not much changing in a denomination of about 30 churches but there is a living sphere within those churches and societies.

Where the yearbook follows the pattern of the Dutch yearbooks, we don't find any information about Sunday schools nor do we find a statistical list of members who left the denomination, were removed through discipline or erasure, or gained from other denominations.

It might be good to add this information in coming yearbooks, more following the information we find in the yearbook of the Christian Reformed Church. There are a few small churches still struggling to stay in the fold.

The yearbook is printed by Premier Printing Ltd., Winnipeg, also printers of Clarion, the bi-weekly church magazine.

The total number of members at the end of December, 1976 is 8,586 compared to 8,286 a year earlier. The number of communicant members increased by 127 to 3,902 from 3,775 a year earlier.

Classis Ontario North has 2,758 members; Classis Ontario South has 2,156 members; Classis Alberta-Manitoba has 1,670 members; and Classis Pacific has 1,952 members.

There are eight congregations in Classis Ontario North with six ministers; seven congregations in Classis Ontario South with four ministers; seven congregations in Classis Alberta-Manitoba with five ministers and seven congregations in Classis Pacific with three ministers.

There are 11 vacancies, three emerity ministers, one missionary, and three professors at the theological college. The number of students receiving theological training is not mentioned in the yearbook. The college also provides special courses for teachers in Canadian Reformed schools. The churches and schools are closely knit together to strictly maintain the historic Reformed faith.

UIT NEDERLAND

NEDERLANDSE AUTOBEZITTERS

Van alle 4,3 niljoen Nederlandse gezinnen bezitten 1,53 miljoen (36 pct.) geen auto. Van dit aantal overweegt 17 pct. er wel een aan te schaffen. De autoloze gezinnen behoren voor 75 pct. tot de lagere welstandsklassen.

Een overheidsbeleid dat er op gericht is het autorijden duurder te maken zal daarom in het bizonder de gewone man treffen.

BENZINE GOEDKOPER

De prijs van een liter super benzine is omlaag gegaan. De prijs van gewone benzine blijft gelijk.

ONTBINDING KAMER 8 JUNI

Het demissionaire kabinet heeft de opdracht aanvaard de ontbinding van de Tweede Kamer te bevorderen met ingang van 8 juni. De demissionaire premier Den Uyl deelde dit in de Tweede Kamer mee.

De op 25 mei te kiezen nieuwe Kamer zal dus al twee weken na de verkiezingsdag bijeen kunnen komen; als Kamerontbinding achterwege was gebleven, had de nieuwe Kamer pas in september kunnen optreden.

Niet alleen voor oudere leden

Holland Christian Homes Inc.

Kinderen profiteren ook van een goed tehuis voor hun ouders.

Uw financiele steun is welkom! Uw hulp in de organisatie nodig!

Zendt nu uw lidmaatschap of $10.00 aan:

P.O.Box 4127, Stn.D,
Hamilton, Ont.
L8V 4L5.

Het vliegtuigongeluk: er is nog een schuldvraag

Het volgende artikel is overgenomen uit de Nederlandse krant, die het op hun beurt ontleenden uit de Telegraaf.

De tweede piloot van de PanAm-Jumbo heeft door ondeelkundig gebruik van de radio de meest vitale informatie van de verkeerstoren op Tenerife aan de KLM-jumbo Rijn getorpedeerd.

Op het moment dat de verkeersleider de KLM-vliegers de boodschap zond "okay, stand by for take off, I'll call you, okay" (Wacht met opstijgen, ik roep u), drukte de Amerikaanse piloot de zendknop in om mede te delen dat hij zich nog op de startbaan bevond.

Aangezien zowel de toren als de twee Jumbo's dezelfde golflengte gebruikten, viel de complete boodschap van de toren na het woord okay, dat duidelijk doorkwam, volledig weg. De KLM'ers konden ook de informatie van de PanAm (We are still taxying down the runway)(We rijden nog steeds op de startbaan) niet ontvangen.

Het woord okay volgt op het verkrijgen van de vluchttoestemming en de bevestiging vanuit "de Rijn". "We are now on take off" (We zijn nu klaar om te starten). Het wachten voor de gezagvoerder Jaap Velthuysen van Zanten en co-piloot Klaas Meurs was toen alleen nog maar op de startvergunning, die volgens hen met het "okay" van de toren was verleend.

Zonder argwaan gaf de gezagvoerder in het Nederlands dan ook het bevel: "We gaan... check thrust (controleer stuwkracht).

Op datzelfde ogenblik speel de zich de volgende conversatie af tussen de toren en PanAm. Toren: "Report runway clear" (meld startbaan vrij). PanAm: "We will report when we are clear". (We melden als we er af zijn). Toren: "Thank you". Dit gesprek is wel geregistreerd door de voice-recorder in het KLM vliegtuig, maar het geluid was dermate overstemd dat de bemanning er niet onmiddellijk door werd gealarmeerd.

Op de band van de voice-recorder wordt daarna een volgende samenspraak tussen de drie KLM-ers hoorbaar: boordwerktuigkundige, of mede-piloot in het Nederlands: "Is hij er niet af dan?" Gezagvoerder: "Wat zeg je?" Zelfde persoon: "Is hij er niet af, die PanAmerican?" Gezagvoerder: "Jawel", gevolgd door een onverstaanbaar woord. Een fractie van een seconde later, de tweede piloot: "V one". Dit is de snelheid waarbij de start niet meer kan worden afgebroken en het neuswiel van de baan gaat komen. Daarna registreerde de bandrecorder de allerlaatste uitroep van de Gezagvoerder.

Deze conversatie werd gelezen in de eerste uitgetikte tekst die in Washington is gemaakt van de KLM-stuurhutrecorder. De Spaanse autoriteiten, die de leiding hebben van het onderzoek, proberen alle gegevens angstvallig geheim te houden.

PamAm camoufleert het eigen aandeel in de ramp. In de stuurhut van de KLM-jumbo is tot negenmaal opgevangen dat de verkeerstoren het PanAm toestel de duidelijke opdracht gaf de derde afslag van de startbaan naar de taxirolbaan te nemen.

Toren: "Third to your left, third, third", zo klonk het antwoord van de toren op de vraag van de PanAm, welke afslag hij moest nemen.

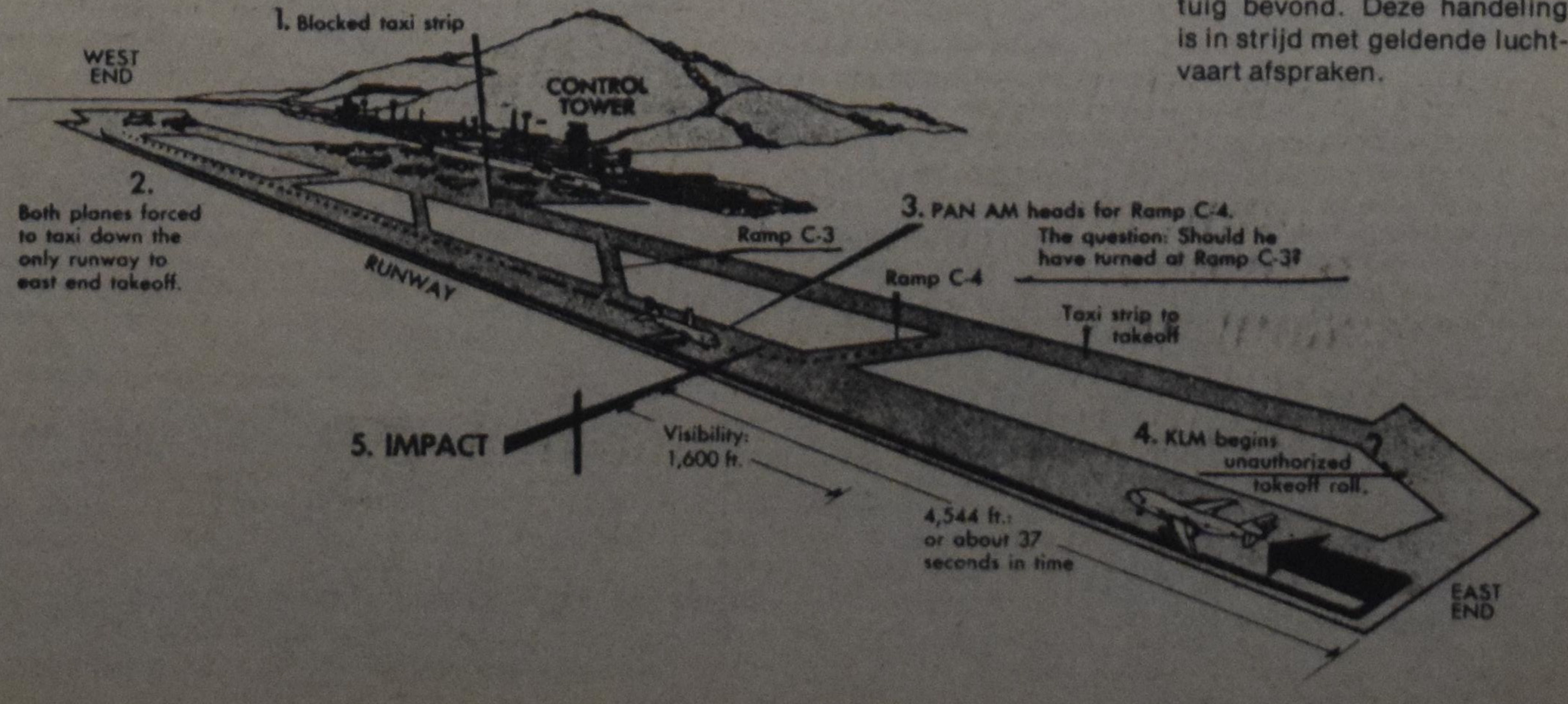
Deze informatie werd daarna nog regelmatig herhaald, waarbij de toren voor alle duidelijkheid zelfs zei: "One, two, three, third".

Desondanks bleef PanAm op de startbaan en probeerde de vierde afslag te bereiken.

De omstandigheden waren uiterst slecht en verwarrend. In de dichte mist had ook de KLM-bemanning de grootste moeite de juiste positie te bepalen. Gezagvoerder Veldhuysen Van Zanten heeft zelfs overwogen niet te starten. Dit blijkt uit de volgende conversatie. Gezagvoerder: "Welke is deze afslag?" Tweede piloot:"Dit is volgens mij de schuine, de vierde". Gezagvoerder:" moeten we daar af?" Tweede piloot: "Nee". En dan een vraag van de gezagvoerder na een opmerking van zijn co-piloot. Gezagvoerder: "Wat zeg je?" Co-piloot:"Als je niet wilt starten blokkeer je het voor anderen".

De band is vier keer afgedraaid voor het Nederlandse gehoor, dat ter plaatse aantekeningen maakte. Uit deze notities is gebleken dat de verkeerstoren zeker drie minuten na de catastrofe nog niet had gemerkt dat de ramp zich had voltrokken. De mist op het vliegveld was zo dicht dat men de vlammen die uit de vliegtuigwrakken opstegen, niet heeft gezien. Toch treft de verkeerstoren volgens de leider van de Nederlandse onzoekdelegatie in het geheel geen blaam.

Bij de definitieve vaststelling van de schuldvraag zal ook zwaar wegen de beslissing van de Spaanse autoriteiten om een tweede toestel toe te laten op de enige startbaan, waarop zich reeds een vliegtuig bevond. Deze handeling is in strijd met geldende luchtvaart afspraken.



TIME Diagram by Don Mackay

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99 NIAGARA STREET,
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L2R 4L3

Notes of Thanks

VANDERKRUK: Mrs.VanderKruk and family wish to thank family and friends for all tokens of sympathy shown with the passing away of our very dear husband and father. The communion of faith has been much comfort to us. Let us all keep up the good works of faith out of thankfulness.

Births

DAM: Allan & Helen announce with great joy and thakfulness to God the birth of their first child a son DARRYL WILLIAM. Born April 14, 1977. Third grandchild for Mr. & Mrs. T.W.Dam.
347 Emma St.,Sarnia,Ont.

GILS: With thankfulness to the Lord we are happy to announce the birth of our daughter,
JOANNA MONIQUE, born April 19 1977. A sister to Harry James.
Albert & Rita Gils, 169 Prince Charles Dr., Georgetown, Ont. L7G 3W1.

GORTER: With thankfulness to the Lord we are overjoyed to announce the arrival of our second son CHAD DOUGLAS on April 10th. A brother for Rodney Craig. Proud parents: Cecil & Frances. Fourth grandchild for Mr. & Mrs. Gorter, third for Mr. & Mrs. Vander Meulen.

HIELEMA: With praise to God for a humbling birth experience, Harry & Henrietta Hielema joyfully announce the birth of our third child born on the 19th;
CHRYSTLE DAWNIELLE.
A sister for Brenda & Gregg, another granddaughter for Mr. & Mrs. P. Hielema, R.R.1, Jarvis, and for Mr.B. Huinink of Woodstock and for Mrs. H. Huinink of Hamilton.
Niagara Falls, Ont.

KAMMINGA: George & Dora (nee Brink) thank God for the safe arrival of their daughter ANGENIETE NANCY LYNN, on March 25, 1977. A sister for Stephen, Kendall & Dean. Proud grandparents are Mr. & Mrs. Klaas Kamminga of Carmen, Man. and Opa Geert Brink of Brantford, Ont.
281 Knowles Ave., Winnipeg, Man.

SIPKENS: With thanks to our heavenly Father, the Giver of life, we announce the birth of our second child SHELLEY PATRICIA on April 6, 1977. A sister for John Frederick. Grateful parents are John & Hilda Sipkens. Third grandchild for Mr. & Mrs. J. Vander Til, R.R. 1, Camlachie,Ont. and second grandchild for Mr. & Mrs. John Sipkens, R.R.1, Wyoming, Ont.
R.R. 1, Wyoming, Ont.

VANDALEN: With thankfulness to our Lord we are overjoyed to announce the birth of our son JAMES NICHOLAS PETER, born March 21, 1977, weighed 8 lbs-10½ oz. A brother for Lisa & Tracy. Grateful parents:Nick & Linda Van Dalen, nee De Vries, 117 Vime Ave. Cornwall, Ont.

Births

ZANDBERG: With thanks unto God the Father, the Giver of life, we wish to announce the birth of our first child, a son, JEREMY RICHARD, born on April 17, 1977, weighing 7 lbs.4oz. Proud parents are Wally & Ruth, nee Hogeterp. First grandchild for Mr. & Mrs. Richard Zandberg, Caledonia,Ont. Fourth grandchild for Mr. & Mrs. Gerrit Hogeterp, Jarvis,Ont.
33 Airport Rd., W., Mt. Hope, Ont. LoR 1W0

Marriages

BANDRINGA-VAN ROEKEL: Mr. & Mrs. Geo. Bandringa and Mr. & Mrs. Toni Van Roekel both of Maple Ridge,(Haney)B.C., are happy to announce that their children LUKE & MARGIE were united in marriage on April 16, 1977, in the Chr. Ref. Church of Maple Ridge, B.C. by the Rev. H. Sampionius, who meditated on "The Wonder promised to you", from Col. 3:12-17 this Scripture chosen by the children for their wedding. The new Mr. & Mrs. Bandringa now make their home in Delta,(Tsawassen) B.C. on 489-56nd St.

BOUMA-VANDER SLUIS: Mr. & Mrs.Ray Bouma and Mr.& Mrs. Klaas Vander Sluis are happy to announce the forthcoming marriage of their children:
KATHY & MICHAEL
The wedding ceremony will take place D.V. on May 7,1977 at 3.30 pm.in the Grace Chr. Ref. Church of Chatham, Ont. Rev. Ralph Koops officiating. Future address: 121 Daleview Cr., Chatham, Ont. N7M 5V9

DE VRIES-ENGELAGE: Mr. & Mrs. H. De Vries of Brooklin, Ont. are pleased to announce the forthcoming marriage of their daughter MILDRED JOAN to FREDERIC BERNARD ENGELAGE. Son of Mr. & Mrs. H. Engelage of Brooklin, Ont. This ceremony of love will take place D.V. on May 14, 1977 at 3 p.m. in Hebron Chr. Ref. Church, Whitby, Ont. Rev. F.F. Bakker officiating. Future address: P.O. Box 497, Brooklin, Ont.

ELEMA-KLINGENBERG: Mr. & Mrs.Richard Elema are pleased to announce the forthcoming marriage of their eldest daughter, RUTH ELISABETH to MR. GARRY KLINGENBERG, eldest son of Mr. & Mrs. Jan Harm Klingenberg of Thamesford, Ont. The ceremony will take place D.V. on Friday may 6, 1977 in St. Paul's Presbyterian Church (Ingersoll Chr. Ref.) Ingersoll, Ont. Rev. Harry Bierman officiating. Future address: 102 Grand Ave.,Apt.16, London, Ont.

NONNEKES-BOSWELL: Rev. and Mrs. G. Nonnekes of Emo, Ont. are pleased to announce the forthcoming marriage of their daughter JOYCE to TED BOSWELL, son of Mr. and Mrs. F. Boswell of Farmers Branch, Texas.
The wedding ceremony will take place, the Lord willing, on Saturday May 14 at 2 pm. in the University Reformed Church, East Lansing, Mich.

Anniversaries

We are happy to announce that on May 9, 1977, our parents
MR. & MRS. M. MEINDERTSMA
will be celebrating their 25th wedding anniversary.
We thank the Lord for both of you, mom & dad and pray He will bless you with many more years to come.
"This is the day which the Lord hath made; we will rejoice and be glad in it." Ps.118:24
Your children:
Alex, Ruby, Jenny and Bonita
Edmonton, Alta

Anniversaries

Hij voert mij zachtkens aan zeer stille wateren. Ps.23:2b

Zaandam,Holl. St.Thomas,Ont.
1952 1977
May 8th
On Your Wedding Anniversary
Love is eternal...
Like the circle of a ring,
Whole unto itself,
Its beauty never ending,
But going on forever.
May God's pure love which has always guided, protected and enriched the love between
HERMAN PIETERS
and
ANNA J.G. PIETERS
nee Hildering
continue throughout their lives.
As a family, the Lord willing, we pray that God will bestow a great blessing on them, as they celebrate their marriage of twenty-five years.
Randy & Melody Pieters,
Carey Ann
Marianne Pieters
Mrs. A.J.G. Hildering
Congratulations may be expressed on May 7th, 1977 from 8 pm. in the Ebenezer Chr. School, 77 Fairview Ave., St. Thomas.

1932 1977
On May 12, 1977, the Lord willing, we hope to celebrate with our parents, grandparents and great grandparents
CORNELIS M.HOGETERP
and
DOROTHY HOGETERP
nee Elzinga
the occasion of their 45th wedding anniversary. That they may be spared for many years is the prayer of all of us.
Jarvis - Tina & Leo Meidema: Donald, Diana,& Alfred, Carolyn & Albert, Linda, Robert, Anita, Marsha
Woodstock - Rose & Andy Poortinga: Diane & Stewart, Peter, Larry Randy, Calvin
Hagersville - Winnie & Jack de Boer: Doreen, Wayne, Kenny, Gary, Judy, Glenda
Hazel & Peter Jansen: Darlene, Sharon, Donna, Beverly, Laura Kevin
Drumheller, Alta.- Lillian & John Veenstra: Cristopher, Sabrina, Durwyn
Windsor- Peter & Maryann Hogeterp: Courtney, Jonathan, Derek, Julian
Moorefield- Shirley & Herb Scholten Jay, Neil, Herman, Rhonda
and three great grandchildren
Open house will be held at 68 Selkirk St., Caledonia, on Wednesday May 11 from 2-4 and 7-9 p.m.

Anniversaries

Wirdum Fr. Duncan, B.C.
1932 1977
On May 18, 1977, the Lord willing, we hope to celebrate with our dear parents and grandparents:
WILLEM WIERSMA
and
AKKE WIERSMA nee Renema
the occasion of their forty-fifth wedding anniversary. We praise the Lord for His stedfast love and faithfulness and we pray that He will continue to bless and keep Mom and Dad in his care as they face the years ahead.
From their thankful children and grandchildren:
Duncan,B.C.- Ken & Sandra Wiersma; Ronny, Brian, Selina and Kevin
Andy & Willy Wiersma; Billy, Arthur and Michael
Crofton,B.C.- Tony & Kay Wiersma Paul, Richard, Johnny, William
Coble Hill,B.C.- Ano & Ruth Wiersma; Carol, David, Stephen and Patricia
Duncan,B.C.- Rose & Ray Vander Schaaf; Annette, Corinna,Jeffrey
2235 Rosewood Ave., Duncan, B.C.

Zierikzee Shaughnessy
1932 1977
Met dank aan God geven wij kennis van het feit dat onze ouders
LEENDERT VANDER WEKKEN
en
ELIZABETH VANDER WEKKEN
Den Boer
op 6 mei de dag herdenken dat zij 45 jaar geleden in het huwelijk traden. Dat God hen in hun levensavond zeer nabij mag zijn is de wens van hun kinderen,
Zierikzee, Ned.- Stoffel van der Wekken
Iron Springs, Alta.- John & Grace Vander Wekken
Calgary, Alta.- Dan & Margaret Vander Wekken
De Winton, Alta.- Corrie & Sonny Irvine
Nobleford, Alta.- Sara & Lou Slomp
Calgary, Alta.- Jenny & George Reurink
Red Deer, Alta.- Toni & Ruth Vander Wekken
Edmonton, Alta.- Nellie & John Venhuis
Lethbridge, Alta.- Joanne & Joe Barthel
Shaughnessy, Alta.- Marie & Richard Thompson
Box 55, Shaughnessy, Alta.

Andijk Chatham
1937 1977
With joy and gratitude to our heavenly Father we hope to celebrate on May 13, 1977, the 40th wedding anniversary of our dear parents and grandparents
GERRIT and PIETJE SLUYS nee Groot — JAN and EELKJE VISSER nee Groot
In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. Phil.4:6
Happy Anniversary Mom and Dad. We wish you many more years and pray that God may continue to bless you and keep you.
Your thankful children and grandchildren:
Blenheim - Bill & Jill Sluys: Steven, Robert
Okotoks - Peter & Marsha Sluys: Angelina, Anita, Michelle
London - Fia & Richard Moxham: Shawn
Merlin - Irene & Gary Johnson: Troy, Brit, Chad
Chatham - Margaret & Bill Heinhuis: Daryl, Michael, Carolyn, Jeffrey
Blenheim - Katie & Jerry Riesebos Jonathan
Thunderbay - Murray & Judy Sluys
Chatham - Jack Sluys
Chatham - Peter & Martha Visser: John, Marcy, Bob, Annette
High River - Jack & Renata Visser Christina, Michael, Sonya
Vernon - John & Lois Visser: Vincent, Deborah, Daniel, Randy
London - Olga & Dick Planting: Melissa, Ken, Pamela
Ayr - Mary & Peter De Haan: Tammy, Stephen, Michelle, Jason
London - Grace Visser
Open house will be held on Saturday, May 14, 1977 from 8:00 to 10:30 p.m. in the First Christian Reformed Church Fellowship Hall in Chatham, Ont. Best wishes only please.
149 Mercer St.Chatham, Ont. 94 Raleigh St., Chatham, Ont.

Anniversaries

Andijk 1927 Chatham 1977
Tel uw zegeningen een voor een, tel ze allen en vergeet er geen. Tel ze allen, tel ze een voor een, en gij ziet God's liefde dan door alles heen.
With thanks to God for all His goodness and abiding care we hope to celebrate on May 5, 1977 the 50th wedding anniversary of our beloved parents, grandparents and great-grandparents
PETER SCHENK
and
ELIZABETH SCHENK
nee Heemsbergen
Their thankful children:
Grace & Harry DeJonge; Harry & Tine Schenk; Dorothy & Stan Antonides; John & Ruth Schenk; Alice & Andy VanderVeen; Willy Schenk nee van Meloen; Case & Lina Schenk
Their grandchildren:
John & Liz Vannoord; Clare & Louwina DeJonge; Pete & Cher DeJonge; Harold DeJonge; Ed & Tay DeJonge; Lenny Schenk & Herb Hystek (engaged); Peter Schenk; Liz Schenk; Michael Schenk; Liz & Paul Pedersen; Anne Antonides; Belinda Antonides ; Steve Titus; Joan Titus; Betty VanderVeen; Casey VanderVeen; Diane VanderVeen; Sharon Vander Veen; Brian; David; Allen Schenk; Paul; Sandy; Susan Schenk;Michelle
Their great grandchildren:
Douglas & Scott Vannoord; Ryan DeJonge; Stephanie DeJonge; Cindy Pedersen
Chatham,Ont.,89 Sheldon Av.Apt.7

On May 21, 1977, we hope to celebrate, the Lord willing the 45th wedding anniversary of our parents grandparents and great grandparents
JAN & GRIETJE SIKKEMA
nee Soepboer
Sing unto the Lord, bless His name, shew forth His salvation from day to day. Ps.96:2
Their thankful children:
Evert & Kay Sikkema
Audrey & Peter Straatsma
Jack & Theresa Sikkema
Appi & Susan Sikkema
17 grandchildren and 3 great grandchildren. Open house on May 21, 1977, from 2-4 p.m. in the second Chr. Ref. Church of Brampton.
Home address: 51 Woodward Ave., Brampton, Ont.

Thanks be to the Lord who has blessed us richly in our 25 years of marriage, which took place on May 6, 1952 and which we D.V. hope to celebrate with our children on June 7, 1977. Open house in the West End Chr.Ref.Church basement from 7.30 - 10 p.m. Donations may be given to the Rehoboth Soc. for the Mentally Retarded. No gifts please.
HERMAN B. and EVELYN WERKMAN nee Visser
Home address 10844-147 st. Edmonton, Alta. T5N 3E2.

Brinston Ottawa
1952 1977
On May 6, 1977, the Lord willing, we hope to celebrate with our parents and grandparents
JACOB VANLEUR
and
DORA VANLEUR nee Harbers
their 25th wedding anniversary. We pray that the Lord will bless and guide them in the years to come.
Trust in the Lord with all thine heart, and lean not unto thine own understanding. Prov.3:5
Their thankful children and grandchild
Ottawa - Rita & John Beimers, Jamie
Bill & Wendi (engaged)
Dorethy & David Brown
Rick
Home address: 7 Downsview Cresc. Ottawa, Ont.

Classified Advertising

Anniversaries

1952 1977
On May 8, 1977 the Lord willing we hope to celebrate with our parents

MEILE LAMMINGA
and
ROELIE LAMMINGA
Huisman

their 25th wedding anniversary. We pray that the Lord will continue to bless and guide them in the years to come. With love and congratulations from their children.
Rexdale,Ont.- Mary & Rob Beintema, Ed, Ingrid, Louis and Michael, Sylvia
Surrey,B.C.- Frances & Rob Boender
Open House will be held on Saturday May 7, 1977 from 2 - 4 p.m. at their home.
10 Snausbrook Dr., Rexdale, Ont. M9W 2M4

Amsterdam Edmonton
1952 1977
On May 2, 1977, the Lord willing, we hope to celebrate the 25th wedding anniversary of our parents

GEORGE NOPPERS
and
CLARICE NOPPERS
nee Hoekstra

We are thankful to God for the years He has given them together and pray that He will continue to bless them in the years ahead.
Their grateful children:
Lacombe - August & Harriet Luymes; Daniel
Edmonton - Carol
Gwen
Open house reception to be held April 29, Fulton Place Community Hall, Edmonton.

With joy and gratitude to God, we have celebrated the 25th wedding anniversary of our parents and grandparents on April 24, 1977.

HANS VISSER
and
ELIZABETH VISSER
nee Van Slooten

Their thankful children:
Georgetown,Ont.- Peter&Jane Hesselink; Jeffrey
Joe Visser & Trudy DeBeer
Edward Visser
Congratulations from all their relatives and friends.

Wartena Chatham
1932 1977
With thankfulness to the Lord on April 28, we were able to celebrate with our parents and grandparents

RALPH HOEKSTRA
and
WILMA HOEKSTRA
nee Petrusma

the occasion of their 45th wedding anniversary. We wish you many more years and pray that God may continue to bless and keep you.
Your thankful children and grandchildren:
Chatham,Ont.- Ido & Frances Nijdam; Wendy, Ernest, Ronald, Kenneth, Gregory
Georgetown,Ont.- Peter & Audrey Hoekstra; Wendy, Robert, James, Suzanna
Guelph,Ont.- Arthur & Margo Hoekstra; Steven, Timmy, Craig
47 Goldmere Dr., Chatham, Ont. N7M 5R3.

Anniversaries

Ferwerd,Fr. New Market,Ont
1937 1977
With gratitude to God, we hope to celebrate on May 5, 1977, the 40th wedding anniversary of our parents

GEORGE MOZES
and
JEAN MOZES nee Drost

We are thankful to God for the blessings He has given them in the past and pray the Lord to continue to bless and guide them in the years to come.
1 Thes. 5: 18
Their thankful children and grandchildren:
New Market - Margriet & Henry Boonstra
Holland Marsh - Marie & Ken Miedema
Tottenham - Garry & Edna Mozes
Ann & Eric Bowdery
New Market - Jim & Terri Mozes
307 Denne Ave., New Market, Ont. L3Y 4M5

On May 7th, 1977, we hope to celebrate, the Lord willing, the 40th wedding anniversary of our parents

WIEBE BOERSMA
and
JANKE BOERSMA
nee Vander Wal

We are grateful to God for His blessings in the past and pray for His continued guidance in the years ahead.
Their thankful children and grandchildren:
Wyoming - William
Buitenpost,Fr.- Vicky & Filip Beiboer; Henk, Jannie,Wim and Jacoba
Wyoming- Bernice & Harry Van Ruitenburg; Harry, Judy, William and Heather
Mel & Anita Douwes (engaged)
Yonko
We would like to invite all friends and relatives to celebrate with us on May 13, 1977, in the Chr. Ref. Church in Wyoming at 8 p.m.
Home address: P.O. Box 91, Wyoming, Ont.

Franeker New Market
1917 1977
With thanks to God for His goodness and abiding care, we hope the Lord willing, to celebrate our 60th wedding anniversary on Tuesday May 10, 1977.

SIMON VISSER
and
JELTJE VISSER -Van Schepen

"The blessing of the Lord, it maketh rich, and He addeth no sorrow with it." Prov. 10:22
Address: Graham Sideroad, R.R. 2, New Market, Ont. L3Y 4V9

Barneveld Iron Springs
1922 1977
On May 19, 1977 the Lord willing we hope to celebrate with our parents, grandparents and great grandparents,

RUTH VAN HELL
and
ALBERTHA VAN HELL
nee Kraay

their 55th wedding anniversary.
We pray that the Lord will continue to bless and keep them in the years to come, for each other and for us.
Love from their children, grandchildren and great-grandchildren.
Open house to be held on Wednesday, May 18, 1977 D.V. from 3 - 5 pm. in the Chr. Ref. Church, Iron Springs, Alberta

Anniversaries

This is to announce that our parents

FEDDE ZANDSTRA
and
RIKA BARON

are married for fourty years. They will not accept presents, but congratulations with the event will be appreciated. The opportunity will be on May 12, 1977 from 2-4 p.m. in the Chr. Ref. Church of Jarvis, Ont. Their Children:
Gay & Eliza Mostert
John & Ellen Hofland
Jessy & Martin Mostert
Geraldine & George Elzinga
Jannes & Marianne Stigter
Bill & Corry Kassies
Tetty & Hank Bakker
Helen & Wim van Straten
Julie & Brian Paterson
Grandchildren, 18 boys and 18 girls
R.R. 4, Waterford, May 12, 1977.

1952 Wellandport 1977
On May 4, 1977 we hope to celebrate, the Lord willing, the 25th wedding anniversary of our parents

JOE VELDHUIZEN
and
TINE VELDHUIZEN nee Piersma

We pray that God may continue to care for them and bless them for each other and for us. Best wishes from their children:
Welland - Art & Marg Veldhuizen
St. Catharines - Pete & Karen Veldhuizen
At home - John and Arnold
Home address:R.R.1, Wainfleet, Ont.

With great joy and gratitude to our Heavenly Father we hope to celebrate the Lord willing on May 13, 1977, with our parents and grandparents

JOHN HOGETERP
and
PATRICIA HOGETERP- Deinum

their 40th wedding anniversary.
O give thanks unto the Lord for He is good for His mercy endureth forever. Ps.118:29
It is our prayer that the Lord keeps them in His loving care in years to come.
Their thankful children and grandchildren:
Jarvis,Ont.- Peter & Ruth Hogeterp Jeffrey, Deborah, Pauline
Martha & Louis Bill; Pamela, Jennifer, Rene, Barbara, Christopher
Rose & Mike De Beer; Jason, Patti-Lou, Merideth, Michael
Grand Rapids, Mich.- Clarence & Pat Hogeterp; Kevin, Kristin Lynn
Charlottown,P.E.I.- Hazel & Larry
Family and friends are cordially invited to open house in the Jarvis Chr. Ref. Church fellowship hall on May 13th from 8 p.m. to 10 p.m.
Best wishes only please.
R.R. 1, Jarvis

Warffum 1937 Brampton 1977
"Trust in Him at all times; ye people, pour out your heart before Him: God is a refuge for us."
Psalm 62:8
On May 7, 1977, the Lord willing, our parents and grandparents celebrate their 40th wedding anniversary

TOM & HENNY ENNEMA
nee Hartzema

We praise and thank God for His abiding love through all these years, and pray for His continued care and guidance in years to come.
Their thankful children and grandchildren:
Brampton,Ont.- Bill & Corry Veenstra; Ian, Renny, Raymond
John & Jane; Jenny, Michael, Bobby, Stephen
Bramalea,Ont.- Kees & Shawnee; Tricia, Tommy, Julie
St.Catharines,Ont.- Henk & Mary; Nicole, Amanda
86 Ardglen Dr., Brampton, Ont. L6W 1V6

Anniversaries

1942 1977
Assen Dunnville
Mary has chosen the good portion, which shall not be taken away from her. Luke 10:42b
On May 8 D.V., we hope to celebrate the 35th wedding anniversary of our parents

KLAAS SNIP
and
MARTJE SNIP nee Nienhuis

We thank God for His abiding love and pray for His continued guidance in years to come.
Their thankful children:
Wainfleet-Gerry & Tena Evers
Dunnville-John & Cathy Snip
Lethbridge,Alta.-Gerald & Rika Snip
Dunnville- Ernie & Marjukka Snip
at home - Ed
Mississauga- Cari
at home- Annette and Michael
and 6 grandchildren
R.R. 1, Dunnville, ont.

"And though a man might prevail against one who is alone, two will withstand him. A threefold cord is not quickly broken." Eccl.4:12
The Lord willing, on May 7, 1977 we hope to celebrate with our parents,

CORNELIS FEYEN
and
REINA FEYEN (Mast)

their thirtieth wedding anniversary. It is our prayer that the Lord will continue to bless them and to give them the ever present happiness and love that they have and share.
Jacob & Lynnda Feyen; Kenneth, Betty-Renee, Michael, Bradley
Fred & Margaret Feyen
Wilma Feyen & Will Rypstra
Jeannie Feyen
Hetty Feyen & Stan Zondervan
Irene Feyen
64 Parkwood Dr., Chatham, Ont. N7M 2B2

Hoogeveen Whitby
1927 1977
It is with joy and thanks to God that on May 14th, 1977, D.V. we hope to celebrate the 50th wedding anniversary of our parents and grandparents

MR. & MRS. WALTER VOS

Their thankful children and grandchildren:
Belleville - Henk & Corrie Vos
Whitby - Jake & Grace Vos
Andy & Ada Veenstra
Bramalea - Tom & Johanna Vos
Kingston - Bob & Marg Carnegie
18 grandchildren
Open house will be held on that day from 2 to 4 p.m. at 134 Elizabeth Cres., Whitby, Ont.
Home address: 63 Thicksons Rd.S., Whitby, Ont.

Andijk Orillia
1937 1977
On May 10, 1977, the Lord willing, we hope to celebrate with our parents and grandparents

WILLEM SCHENK
and
KLASKE SCHENK nee Visser

their 40th wedding anniversary.
We pray that God will continue to bless and keep them in His care in the years to come for each other and for us. Congratulations and love from their children and grandchildren:
Orillia,Ont.- Klaas & Ineke Schenk; Caroline, Joyce, Bill, Ricky
Alie & Piet Geus; Fred, Sylvia, Hilda
John & Audrey Schenk; Robert
Toronto,Ont.- Johan Schenk
At home - Jim Schenk
We would like to invite our relatives and friends to a reception on May 10, 1977 at 8.00 p.m. in the basement of the Orillia Chr. Ref. Church.
Home address: 96 Westmount Dr., Orillia. Ont. L3V 6C2

Anniversaries

1937 1977
With gratitude to our heavenly Father, we hope to celebrate the Lord willing, on May 18 the 40th wedding anniversary of our parents and grandparents

FRANK and CLARA STIKSMA
nee Aukema

Their thankful children and grandchildren,
Edmonton, Alta.- Harry & Edith Debree: Kathy, Sherri, Kevin, Jason
Vancouver, B.C.- Hank & Renie Van Ryk: Hendrik, Andre & Carl
Harry & April Stiksma: Micky and Jodi
Edmonton, Alta.- Ed & Henny Stiksma
St.Albert, Alta.- Henry & Marcia Stiksma
11003-122nd Street, Edmonton, Alta.

Ee (Fr.) Abbotsford B.C.
1952 1977
On May 20 1977, the Lord willing, we hope to celebrate the 25th wedding anniversary of our parents and grandparents

THIJS RAAP
and
HINKE RAAP nee v.d.Veen

Abbotsford- Henry & Ann Raap: Gay, Nadine
Maynard
Jennifer
33321 Nelson, Abbotsford, B.C.

Zweelo Moorefield
1952 1977
With joy and gratitude to our heavenly Father we hope to celebrate, the Lord willing, on May 9, 1977 the 25th wedding anniversary of our beloved parents

HILCO STEVENS
and
MARGJE STEVENS nee Askes

Behold, the eye of the Lord is on those who fear Him, and those who hope in His stedfast love. Ps.33:18
Their grateful children,
Palmerston - Hank & Clara Stevens
Henry & Margaret Stevens
At home - Fred and John
Home address: R#3 Moorefield, Ont.N0G 2K0

Oldehove St. Ann's
1937 1977
Met dank aan de Here hopen wij op 7 Mei 1977 met onze geliefde ouders en grootouders

OEBELE SYTSMA
en
ABELTJE TJITSKE SYTSMA- Doll

R.R. 1, St. Ann's, Ont.
hun 40 jarige echtvereniging te herdenken.
1 Thes. 5:16-18
Verblijdt u ten allen tijd, Bidt zonder ophouden, Dank God in alles; want dit is de wil van God in Christus Jezus over u.
Hun dankbare kinderen:
Caledonia,Ont.- Jack & Tina; Grace
St. Ann's,Ont.-Bernie & Natalie; Linda, Orval, Steven, RoseAnn
Holland, Mich. - William & Jenny; Jimmy, Arny
Hagersville,Ont.-Garry & Harmen; Jerry, Marcy, Kimberly
St. Ann's,Ont. - Peter & Jean (engaged)

With joy and gratitude to God, Richard, Peter, Anita, David and Mark, wish to announce that their parents

PETER & ANNA ZWART
nee Fokkema

hope to celebrate their 25th wedding anniversary on May 9, 1977.
Opportunity to congratulate on Saturday, May 7, 1977 from 3.30 - 5 p.m. in the Mountainview Chr. Ref. Church, Grimsby, Ont.
P.O. Box 235, Grimsby, Ont. L3M 4G3

Classified Advertising

Anniversaries

Smallingerland Ingersoll
1937 1977
On May 15, 1977 we hope to celebrate with our parents and grandparents

BOUWE BERGSMA
and
JANTJE BERGSMA nee Jongsma

R.R.#4, Ingersoll, their 40th wedding anniversary.
We pray that the Lord will continue to bless and keep them for many years to come.
Their thankful children and grandchildren:
Crampton,Ont.- Evert & Fimke Bergsma; hilda, Brian, Maryann, Rober, Diana
Robert, Diana
Aylmer,Ont.- Ted bergsma
Billy & Harold
Martin & Judy Poelman
Innerkip,Ont.- Henk & Joanne Griffioen
Henry,Michael,Darryl
Ingersoll,Ont.- Arnold & Sylvia Kikkert
Jeanette, Francine
Fred & Annie Cannon

Obituaries

In His infinite wisdom the Lord promoted from this earthly life to heavenly glory, through a tragic accident on April 16, 1977 our dear niece and cousin

JENNY HILDA BINETTE
nee de Vries

age 27, Cornwal, Ont.
Cornwal, Ont.- Mr.& Mrs. L.J. Veerman
Fenwick-Ont.R.R.#1- Andy & Edith Veerman
Kingston, Ont.- Leo & Shirley Heidinga
Winchester Springs, Ont.- Heine & Hennie Veerman
Cornwal, Ont.- Norman & Linda Augi
Napanee, Ont.- Harry & Linda Van Dalen
Toronto, Ont.- John & Heather Van Dalen
Germany - Eric & Alinen Van Dalen
Jenny confessed her faith in the Lord publicly on Oct.31, 1976. Her song and prayer was then
"O, Master, let me walk with Thee." Our comfort is that she is now walking with her Master in heavenly glory.

Na een ziekte van ongeveer 2 jaar nam de Here tot zich onze broeder in Christus

KLAAS DE BOCK

op de leeftijd van ruim 66 jaar. Onze broeder was een zeer werkzaam lid van de Hollandse Bijbel Club. De wetenschap dat Christus ook voor zijn zonden betaald heeft aan het kruis is een rijke troost voor hen die achterblijven.
"Jezus, Uw verzoenend sterven, was het rustpunt van zijn hart."
Namens de Hollandse Bijbel Club van de First Christian Ref.Church, Kitchener, Ont., 16 Martin Ave., Cambridge (Galt(Ont.

In volle zekerheid des geloofs Thuisgehaald door haar Heer en Heiland onze lieve dochter, zuster, schoonzuster en tante

DINY ENGELAGE

geliefde echtgenote van Bareld Fictorie, op de leeftijd van 53 jaar.
'k Zal eeuwig zingen van Gods goedertierenheid. Psalm 89
Waterdown - Fam.F.Engelage
Hoogeveen - Fam.B.Kloppenburg
Hemmingford - Fam.H.Engelage
Braford - Fam.W.Engelage
Toronto - Fam.G.Engelage
Maple - Fam. H.Engelage
Oshawa - Fam.K.Snyder
Newmarket - Fam.P.Buys
Brooklin - Fam.H.Engelage
Grimsby - Fam.F.Engelage
Brooklin - Fam. A.Jansma
Newmarket - Fam. H.Tjoelker
Zwartemeer, 4 april 1977.
Blokken 87, Holland.

Obituaries

In His infinite wisdom our heavenly Father took to be with Him, through a tragic accident on Saturday April 16, 1977,

JENNY HILDA BINETTE
nee de Vries

at the age of 27 years, beloved wife of Maurice R.Binette, dear mother of Sandra Lyn.
Dear daughter of Mr.& Mrs.J.de Vries-nee Veerman, R.R.1, Long Sault. Dear sister of Rene, R.R.1, Lunenburg, and Andy, 724-10th East, Cornwall, Mrs.Nick Van Dalen (Linda), 117 Vime Ave, Cornwall, Mrs.Gary Kleiboer(Helen), 557 Dibble St W., Prescott
Unto God Almighty,
Sitting on the throne
And the Lamb victorious
Be the praise alone.
God has wrought salvation
He did wondrous things.
Who shall not extol Thee
Holy King of Kings.

On Friday April 22, 1977 the Lord took unto Himself

HINDRIK OOSTERVELD

at the age of 68.
Husband of Grietje Antje Oosterveld-Ebens
Father of
George & Edna Oosterveld
Jack & Dina Theune
Doug & Liz Laurie
Brother to
Betsy Dykhuis in Holland
Emmy Schuitema in U.S.A.
11 grandchildren and 1 great grandchild
32342 Diamond Cr., Clearbrook, B.C.

Our heavenly Father in His infinite wisdom took to His eternal home, our stillborn son,

JASON MARK KIERS

who was born April 20, 1977.
Matth.19:14
But Jesus said, "Let the children come to me, and do not hinder them;for to such belongs the kingdom of heaven."
We thank and praise God for the strength and the comfort He has given us through these trying moments.
Nick and Marlene Kiers
22 Hunter Rd., Grimsby, Ont.
L3M 4A5

"I am the resurrection and the life"
On the 7th of April 1977 the Lord took to Himself our mother, grandmother and great grandmother

TEETJE VAN ROSSUM nee Koen

at the blessed age of 89 years, formerly from Andyk-Oost, the Netherlands.
Woodbridge, Ont.- E.Westerneng
J.Westerneng-van Rossum:
Edward
Tottenham,Ont.-J.VanLoenen
F.Van Loenen-Westerneng
Paul and Troy
Bondhead, Ont.- J.Horlings
D.Horlings-Westerneng
Janessa and Kristen
Toronto,Ont.- H.Westerneng
K.Westerneng-Miller

Teachers Wanted

ONTARIO

AYLMER: The Immanuel Christian school of Aylmer, Ont. will require a teacher who will teach remedial in the morning and a regular classroom in the afternoon. Please forward applications to: William Hordyk, principal, 75 Caverly Rd., Aylmer, Ont. N5H 2P6. Tel.519-773 8476.

Teachers Wanted

ONTARIO

BRAMPTON: The John Knox Christian School of Brampton, Ont. invites applications for the primary and intermediate grades. Please contact: I Witteveen, principal, 82 McLaughlin Rd. S., Brampton, Ont. L6Y 2C7. Tel.(416) 451-3236.

CHATHAM: Calvin Chr.School invites applications for a grade 2 teacher position. Contact John Postma, principal, Calvin Chr.School, 72 Tissiman Ave., Chatham,Ont. N7M 4G5. Tel.519-352-4980(school) or 519-352-7427 (res.)

CHATHAM: Chatham District Chr. Secondary school requires a teacher of mathematics for September 1977. For inquiries contact Anton Brink, principal, 90 Park Ave., E., Chatham, Ont. N7M 3V4. Tel. 1-352-4591 school, 1-519-354-9348 home.

DRAYTON: Calvin Chr.School of Drayton,Ont. invites applications for a part-time teacher for three days a week commencing September 1977. Please forward applications and direct inquiries to: Mr.J. Tamming, principal, Box 141, Drayton, Ont. N0G 1P0. Tel.519-638-2935 or 519-638-2969

THUNDER BAY: Thunder Bay Chr.School requires a teacher for grade 4 for Sept.1977. For inquiries contact: P.Zandstra, secr., R.R.#3, Thunder Bay, Ont. P7C 4V2. Tel. 807-939-2377.

WALLACEBURG: Calvin Christian School of Wallaceburg invites applications for teaching positions in Grades 1-2 and 5-6. Please send all inquiries to S.Vanderwall, Princ., Calvin Chr.School, 693 Albert St., Wallaceburg, Ont.

WILLOWDALE: The Willowdale Christian school requires a grade 7 and a grade 8 teacher on approximately half-time basis for the 1977/78 academic year. Please direct inquiries to: Mr.N.Vandooren principal. Tel.(416) 222 1711 (school) or 222-7419 (res.)

MANITOBA

WINNIPEG: Calvin Chr.School invites applications for the position of math and science teacher for grades 7, 8 and 9, commencing Sept.1977. For information write: Mrs. G.Bakker, Box 44, Station F, Winnipeg, Man. R2L 2A5.

ALBERTA

NEERLANDIA: Neerlandia school invites applications for Christian teachers for the following openings: Social Studies-Science for Grades 7-10; Phys.Ed.- Music for Grades 1-10; Grade 2 & 3 classroom teacher. Please write or phone collect to John Piers, Princ., Box.89 Neerlandia, Alta. T0G 1R0. Ph.1-403-674-4308.

BRITISH COLUMBIA

DUNCAN: The Duncan Chr.School Board invites applications for a part-time Grade 5 teaching position, 5 mornings per week, beginning Sept.1977. Please send your letter of inquiry and/or applications to the principal Mr.H.J.Bulthuis, 1031 Chaster St., Duncan, B.C. V9L 2K8. Call: 604-748-9725, and school 604-746-5341

Teachers Wanted

BRITISH COLUMBIA

CHILLIWACK: Chilliwack Elementary Christian School invites applications for experienced teachers for the school year 1977-78. Send resume to Mrs. G. Hogeterp, 9800 McNaught Rd., Chilliwack, B.C. V2P 6G2.

RICHMOND: The Richmond Chr. School invites applications for a teaching position in a grade 5 and 6 combination. Send applications to Mr.G.Dijkstra, principal, Richmond Chr.School, 8180 No.2 Rd., Richmond, B.C. V7C 3M3, or phone (604) 277-9252.

SMITHERS: As of April 15 Smithers Chr.School requires a junior high math-science teacher and a primary teacher for 1977-78. Please phone: Glen Ewald, princ. at 604-847-2186 for further details.

TERRACE, B.C.-Centennial Chr. School is in need of two teachers for the lower grades. If interested in meeting a challenge in an area of potential growth in the community, contact Mr.Richard Mills, princ. Centennial Chr.School, Box 317 Terrace, B.C.(604)-635-6173.

VERNON: Vernon requires one teacher-principal and teacher for starting of Christian School this year. New school, new challenge in the heart of the Okanogan Valley. Experienced teachers, please reply. Comparable salaries. Contact Mary Spoor, Secr., Rimer Rd., R.R. 3, Vernon, B.C. V1T 6L6 or (604) 545-0224. Truly an opportunity.

Personal

Young woman wishes to return to Grade 13 this Sept., seeks room and board anywhere in Ontario in exchange for housekeeping duties. Please write to Box #4174, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3

Help Wanted

ASSISTANT TO THE BUSINESS MANAGER

Celrical work, typing, elementary bookkeeping and sundry other tasks Good starting position for a sharp high school graduate. Contact: A.A.C.S., 229 College St., Toronto, Ont. M5T 1R4. Ph.(416)-979-2331.

Help wanted to work in **greenhouse operation**, various tasks required, concerning growing of plants. Apply: Creekside Gardens, Box 25, Jordan Station, L0R 1S0

Needed for fruit wholesale
2 RESPONSIBLE PERSONS
with chauffeur's license. Please contact E.Jagt, 457 Main W., Grimsby, Ont. Tel. 945-8155.

Wanted young person, live in, experience and reliable to work on modern dairy farm and also good with machinery. Opening the beginning of May. Contact: Albert Vos, Drayton, Ont. N0G 1T0. Tel.(519) 638-2832.

Teachers Wanted

Abbotsford Christian School

needs Junior High teachers in

Science/Math
and
Home Economics/Commercial

We are also looking for a

Principal for our Junior High
who would teach part-time
as well as someone with interest and ability in vocational subjects

If you are interested in serving in a growing school system, please contact Mr.J.Kampman, P.O.Box 175, Abbotsford, B.C. V2S 4N8.
Tel.604-859-5167(school), 853-1209(res.)

Toronto District Christian High School

invites applications for a teaching position in

Biology

Please send all applications to:
Mr. H.J.van het Veld, principal
Toronto District High School
Box 527, Woodbridge, Ont., L4L 1B3

Beacon Christian High St.Catharines, Ont.

invites applications from new and experienced teachers for

Mathematics

Applicants are asked to write or phone John Vriend, principal **Beacon Christian High**, 2 O'Malley Drive, St.Catharines, Ont. L2N 6N7. Phone: (416) 682-2283.

Classified Advertising

Employ Wanted

Young lady from Holland seeks job in hospital or nursing home or private home for one year so she may participate in an approved youth exchange program. Has extensive nursing experience. Prefers London, Ont. region. Please contact after 5 p.m. 519-773-2795.

Highschool student would like a job as mother's helper during the months of July and August. Preferably live-in, in a good Christian home. Y.Ytsma, R.R.#3, Caistor Centre, Ont. L0R 1E0.

Ministers wanted

Due to our Minister leaving to study for his Chaplaincy Internship, we are soliciting for a Minister who would like to serve in our congregation. Inquiries to be sent to the clerk, will be held in the strictest confidence. Also any Minister vacationing in our area during August-September, and would like to help us out, please contact clerk, J.W. Luymes, R.R.#1, Orillia, Tel. 325-1836.

For Rent

THE HUUR OF TE KOOP

2400 sq.ft.chalet met 7 acres; dicht by Alliston; 4 slaapkamers; gasthuis met 2 slaapkamers; 3 auto garage, 38 mijl N.van Toronto vliegveld. Beschikbaar 1 Juli 1977 voor een periode van 2 jaar. $750 per maand. Bel **W.Latimer, 1-705-435-4695** of schrijf naar **Box 937, Alliston, Ont. L0M 1A0**

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Why not take a leisurely tour by car from **Lokhorst auto's.** At lowest rental rates. For rates write: Egbert Ankersmit, 10 John St., Vineland, Ont. L0R 2C0. Ph.416-562-5482.

Real Estate

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119 acres, dairy farm, tile drained, stock & implements, good house & buildings.

129 acres, cash crop or beef. 29 acres bush, 4 good bedroom home, near Lake Erie.

22 acres, sow operation, showing good returns.

Call **Art Vandervliet** evenings 774-4611

99 acres, cow-calf, all buildings in excellent condition. 8 roomed home with fireplace. Swimming pool. Call **Doug Sheldrake** evenings 774-7966

ROOKE REAL ESTATE LTD., REALTOR. 304 Broad St. E., Dunnville, Ont. 416-774-7624

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37,000 Cage Layers - Oxford County - 100 acres

4 farms in the Niagara Peninsula - 8,000 to 30,000 Cage Layers.

66,000 Broilers & Beef operation - Drayton Area.

All farms close to Christian Reformed Churches and Schools.

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Real Estate

DAIRY FARM

269 acre. 9 and 10 room house, new dairy barns with pipeline milker, 3 silos with unloaders, new drive shed, 100 milk cows, all the equipment.

SOW AND HOG FARM

100 acre. Barns 36 x 60, 32 x 40, 28 x 88, 42 x 72. Feed mill, new drive shed. Highway farm four miles from Clinton.

DAIRY FARM

120 acres, 9 room house, dairy barn for 32 milk cows, 2 silos, small sow barn, can be bought without cattle and equipment.

DAIRY FARM

100 acre, 9 room house, pipeline milker, 2 silos with unloaders, new drive shed, 30 milk cows, 15 heifers, plus equipment.

DAIRY FARM

143 acre, on Highway 8 between Clinton and Goderich. Brick house with double garage, pipeline milker 33 milk cows, 24 heifers, silo with unloader, new drive shed, equipment

DAIRY FARM

80 acre, 8 room house with double garage, good dairy barn with milk house, stable cleaner, silo with unloader, large drive shed.

SOW AND BEEF FARM

250 acre, 8 room house, large farm buildings, 2 silos with unloaders. New drive shed.

DAIRY FARM

80 acre, 9 room brick house, 23 milk cows, equipment.

C.BURUMA,R.R.2, Clinton,Ont. 482-3287, salesman for G.K.Realty Inc. Clinton, Ont. 482-9747

8 miles north of Port Perry, Ont.
195 acres
Hog operation

This is farrow to finish operation, with farrowing, weiner, and finishing barns. Corn crib, implement shed, steel grainery. Excellent 10 year old 4 bedroom bungalow. Very profitable operation, just 25 miles north of Oshawa.
$225.000,00 with $100,000.00 down and the Vendor will hold the balance at 9 %. Please call:
John Rienstra
at 297-1270 Ext. 40 or 985-2414 Collect.

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221 King St. East
Oshawa, Ont.**

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1+2 BEDROOM CLEAN HOUSEKEEPING COTTAGES FAMILY RESORT

100 yds.from sandy beach close to fishing
10 miles from Chr.Ref.Church

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R.R.#1, Wasaga Beach**

Len & Rita Bette

Real Estate

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Ron Schelhaas Realtor

15 Cree Place, London, Ont

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List with **FRED W.BRAY Realtor,** for fast action. We usually have buyers waiting for poultry farms in egg production, broiler growing, roasters, turkeys and breeding farms. We are experts in the poultry industry and poultry properties. CALL COLLECT between 6 and 8 a.m. **Fred.W.Bray Real Estate, 357 Upper Paradise Rd., Hamilton, L9C 5C6,[416]389-0344**

FOR SALE
VARIETY STORE

With living quarters. Selling Dutch imported gifts and groceries and cut cold meats. Letters under number 4173, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Cottages

Sandy Bay Cottages

Two and three bedroom cottages for rent. At the mouth of beautiful Rice Lake. Sandy Beach plus good fishing, reasonable rates.

SUMMER- 705 -696-2951
R R 1, Hastings,
Ont. K0L1Y0

Cedarholm Cottages

on beautiful Kennebec Lake, 85 miles West of Ottawa on Hwy 7. Campsides with hydro. Sand beach; store. Boat, motor and canoe rental. **Stan & Betty Pranger,** R.R.1, Arden, Ont. K0H 1B0. Te. 613-335-2058.

Maple Leaf Cottages

Reserve your cottage now while we still have openings. Two and three bedroom cottages, boating, fishing, swimming, large playground, 1½ miles from Christian Reformed Church. Call (705) 326-4131, or write: Henry Zwiers, Maple Leaf Cottages, 640 High Street Orillia, Ont. L3V 4Y4.

Real Estate

HOUSE FOR SALE

Three bedroom, brick bungalow with double garage on half an acre ravine lot, 5 minutes drive from St.Catharines, $53.000. Call: 562-5925 after 5 p.m.

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editor: Pete Layer

Let's Play Chess

Results: 1974 Finals

B.Dikland ½ A.Farenhorst ½
W.Lamain 1 B.Dikland 0

These two games complete the 1974 Final series. The final standings are as follows:

	Won	Lost	Tied	Points
A.C.Farenhorst	2	0	1	2½
J.Vander Geest	1	1	1	1½
B.Dikland	0	1	2	1
P.W.Lamain	1	2	0	1

Congratulations to Mr.Farenhorst who is the second annual winner of "5C".

Finals 1975:
G.Otten 1 (1) P.W.Lamain 0(0)
P.W.Lamain 0(o) B.Krikke 1 (1)
Group J, 1976
K.Amsinga 1(1) B.Dikland 0 (I)
Group B, 1977
B.Dikland 0 (0) K.Amsinga 1 (1)

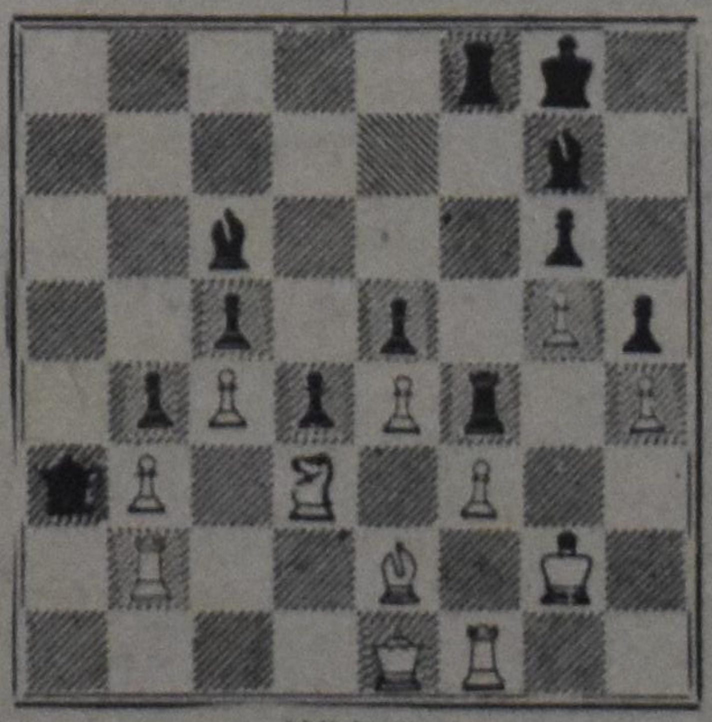
YOU ARE THE JUDGE

I received seven replies, (see the Calv.Contact issue Feb.25,1977) most of which contained more than one idea on how to conduct Gentleman's agreements. Moreover, I found no contradiction between any of the remarks. I shall quote the three points which were made most often. 1. Special agreements should be written down and signed by both players. 2. If there is a problem, CCCA rules should be used to interpret the gentleman's agreement, if possible. 3. The player making a mistake is responsible for the consequences. In other words, the opponent is not obliged to correct the other's mistakes.

I thank everyone for the time taken to formulate replies. Meanwhile, Mr. B., who appealed my original decision, decided to quit playing and another player who had an unfavourable ruling immediately resigned some of his games and that, my friends, does not help anyone. I expect players who ask for a ruling to accept them in a sportsman-like manner and if they think they have been treated unfairly to appeal to the rest of the readers who have been found willing and able to help.

Lest anyone think that most games are decided on bad feelings and angry letters consider the following position from the 1974 Finals between P.W.Lamain (White) and B.Dikland (Black).

Black



White

Position after White's 39th move 39. --, RxKP. This move is a calculated risk causing exciting play and an unpredictable outcome. As the following play shows, Mr.Dikland obtained a forceful three-pawn queening attack. Mr. Lamain, by giving back a Knight, was able to obtain a mating threat on the King's side and slow the advance of Black's three center pawns. Mr.Dikland had to give up two of these Pawns to force the powerful White Queen out of position, thereby stopping both attacks.

40. PxR, BxP ch.,
41. K-N1, B-B4
42. Q-N1, Q-R1
43. RxB, PxR
44. BxP, Q-K5
45. NxBP, Q-B3
46. N-Q3, P-K5
47. NxNP, Q-Q3
48. N-Q5, B-K4
49. Q-R2, P-Q6
50. R-KN2, B-Q5 ch.
51. K-B1, P-K6
52. Q-R5, both a defensive and offensive move
52. --, P-B5
53. N-B6 ch., K-R1
54. B-B3, Q-K3
55. P-N6, P-K7 ch.,
56. K-K1, P-Q7 ch.,
57. QxP, BxN
58. QxKP

With three paws down, Black later resigned.

THINGS WE'VE READ

Road from Singapore, by Diana Norman, 222 page paperback, Hodder and Stoughton.

Reviewed by John de Vries Jr., protestant chaplain, Centre Federal de Formation, Laval, Quebec.

When he adressed the gathering of federal penitentiary chaplains in Toronto, John Dodd captured the audience with his sparkling wit and anecdotal wisdom concerning the subject of prisoner re-entry into society. The "Road from Singapore" is the incredible story of John Dodd, the English soldier in Singapore, the refugee in the Java jungle, the World War Two prisoner in Changi jail, the general secretary of the Langley House Trust that provides 'halfway houses' in which discharged prisoners can adjust to society. In her fresh style, Diana Norman opens the life and experiences of John Dodd for the enjoyment and stimulation of the reader.

Why was the English soldier, John Dodd, spared when his fellow soldiers did not live to see end of World War II? Why was he the exception who did not die in Changi jail? After his experiences in the jungle and the impossible torture in Changi jail, the liberation at the end of the war was a most painful experience Re-entry into life was very difficult and took him at least three years. Changi jail left a mark on John Dodd as it has on thousands of later prisonners through coming to know John in England. The war years and prison boredom and torture had not been lost. They were later seen for what they were - a training ground.

Today it is reported that 56 per cent of the Canadian population says we are too soft with our incarcerated citizens. In 1936 72 per cent of the federal penitentiary residents were repeaters. In 1974 the same percentage of our incarcerated population were in prison for a second or third or fourth time. In England the situation was less disgraceful but nevertheless, still disgraceful. How many prisoners will be motivated to begin life over again? In England John Dodd acted; hope has become reality for thousands of prisoners because he cared.

It wasn't easy. If John Dodd made it through the jungle and Changi torture without God surely he could get on without Him after the war. However, his rediscovery of his jungle protectoress turned Christian, Marquita, and his wife's discovery of true peace hunted him down. The long fight against God was finished in 1948. It might be said that now his real fight was just beginning.

Disenchantment with business success, the acquaintance and experience of the outstanding Christians, and a casual visit to the Parkhurst prison set John Dodd's life on another road. The initial desire to convert the prisoner led to the maturing realisation that faith does not automatically solve the prisoner's problems. Equipped with his Changi training experiences and Christian faith John Dodd responded to a floundering effort of Christian businessmen trying to aide prisonners.

As JohnDodd began to realize why he may have been spared the war and Changi, he and his wife, Alyson, left the comforts of business prosperity on the Isle of Wight to become the founder, fundraiser, manager, rehabilitator, chaplain, and promotor of the Langley House. The effort was no million dollar success story. Only after abandoning the concept of success did the Dodds begin to achieve it. Despite failures the desire to serve was mature and genuine. In due time the half-way house program dropped some of the superficial Christian 'frills' and became more profoundly and comprehensively Christian. Less strong-arm evangelistic conning gave way to more genuine acceptance and visitation in anticipation of Christ's approval, "I was in prison and you visited me".

Today there are nine Langley Trust Houses supported by the charitable effort of the English Christian community. With more than fifteen years of proven credibility in the Langley Trust House experiment the British government is also moving to make physical resources available to make possible the renewal of lives that were broken and lost in prison.

Anyone who is justly alarmed by the hopelessness of our Canadian penitentiary scene, the unacceptable rescidivism rate, the erosion of human lives, and the wastage of millions of tax dollars will want to buy or borrow a copy of the "Road from Singapore". Who knows where that road will end?

Infinity

Something my daughter said to me.
Nov.3, 1976.

How much then do you care for me,
I asked my child; she was all smiles,
And thought she was touched infinity,
When she replied,'as four long miles'.
How long a mile? She did not know,
How far to walk? A mystery,
Much farther than her legs would go,
Four miles? Oh yes, infinity.

Christine Farenhorst-Praamsma

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